

THE
Four GOSPELS,
AND THE
ACTS of the APOSTLES;
With NOTES,
EXPLANATORY and PRACTICAL,
For the Use of
FAMILIES and SCHOOLS.

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P R E F A C E.

THE Holy Scriptures, containing all the Will of God and the gracious but indispensable Terms of Salvation, are our perfect rule of life, and ought doubtless to be the early and constant study of every Christian. This is the acknowledged doctrine of Protestants, and it is accordingly their unvaried practice to put them into the hands of children as soon as they are sent to school; the New-Testament being one of the first books in which they learn to read. But their attention is then commonly directed to nothing more than that they do not mistake the words; and when they can pronounce them right, and read a chapter with tolerable fluency, they seem to have done all that is required of them; little or no care being taken by their teachers to explain the sense and meaning of any passage however difficult, or to enforce the obligation of

any duty however important. A neglect, which unhappily extends its influence likewise to the more advanced stages of life. Many are the families of lower rank, who, though they have a just sense of both the privilege and duty, and live in the habitual and zealous practice, of reading the word of God, are yet too apt to think, that as soon as the lessons for the day are finished, their task is then done; and so close the book, without attempting to consider what may be the meaning of passages that occurred in their reading, which however, they are conscious, that they do not understand. And thus, with the best dispositions, they are by a defective education, deprived of much of the satisfaction and benefit they might reap from this religious exercise, did they accustom themselves to read the Bible with the same attention which they find requisite for understanding other books.

Every language has its own peculiar idiom and mode of expression, which
even

even in a contemporary author will not always bear a strict and literal translation; and the holy scriptures, though so clear and plain in every article of faith and practice necessary to salvation that he may run that readeth, do nevertheless in other points (in common with all the writings of remote antiquity) abound in a variety of figurative and proverbial expressions; which being formed on customs extremely different from our own, cannot be perfectly understood without some regard to those circumstances. This it is that creates the principal difficulty in studying the scriptures: and to lessen that difficulty, and promote a more general spirit of rational piety, is my design in this undertaking; by affording a cheap assistance to well-disposed Christians of humble stations, and by setting in a just light such passages as the young and ordinary reader, relying on the sound of words, might be tempted by the suggestions of a prevailing superstition or enthusiasm to misapply
in

in support of opinions, which are not founded in the true sense of scripture, but on the contrary whatever appearance they may assume, are really subversive of the principles of genuine Christianity.

THE

THE GOSPEL

according to *St. MATTHEW.*

CHAP. I.

THE *(a)* book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren. And Judas begat Phares and Zara of Tamar, and Phares begat Esrom, and Esrom begat Aram. And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon. And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse. And Jesse begat David the King, and David the King begat Solomon of her *that had been the wife* of Urias. And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa. And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias. And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias. And Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias. And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel. And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor. And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud. And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from

(a) The use of this pedigree is to shew that Jesus was descended from Abraham and David, and was therefore the true Messiah, or Christ, whom the Jews were then expecting, according to the Scriptures of the Old Testament. See *Gen. xii. 3. xiii. 18. 2. Sam. vii. Exek. xiii. 16.*

S. M A T T H E W.

from Abraham to David, *are* fourteen generations: and from David, until the carrying away into Babylou, *are* fourteen generations: and from the carrying away into Babylon unto Christ *are* fourteen generations.

- 18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found
19 with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away
20 privily. But while he thought on these things, behold, the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost.
21 And she shall bring forth a son, and thou shalt call his name (b) Jesus: for he shall save his people
22 from their sins. (Now all this was done that it might be fulfilled which was spoken of the Lord (c)
23 by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is God with us.) Then Joseph being raised from sleep, did as the Angel of the Lord had
24 bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born son; and he called his name Jesus.

C H A P. II.

- 1 N O W when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there
2 came wise-men from the east to Jerusalem, Saying, Where is he that is born king of the Jews? for we have

(b) The Name Jesus signifies Saviour.

(c) *Isaiah* vii. 14. The meaning is, not that the prophecy was the cause or reason why the thing was done, but that the thing done was the means or way whereby the prophecy was fulfilled and shewn to be true. The phrase is in general to be understood, as expressing not the design but the event only.

C H A P. II

have seen (a) his star in the east, and are come to
 3 worship him. When Herod the king had heard *these*
things, he was troubled, and all Jerusalem with him.
 4 And when he had gathered all the chief priests and
 (b) scribes of the people together, he demanded of
 5 them where Christ should be born. And they said
 unto him, In Bethlehem of Judea: for thus it is
 6 written by the prophet; (c) And thou Bethlehem
 in the land of Juda, art not the least among the
 princes of Juda: for out of thee shall come a Go-
 7 vernor that shall rule my people Israel. Then Herod,
 when he had privily called the wise-men, enquired of
 8 them diligently what time the star appeared. And
 he sent them to Bethlehem, and said, Go, and
 search diligently for the young child, and when ye
 have found him, bring me word again, that I may
 9 come and worship him also. When they had heard
 the king, they departed, and lo, the star which they
 saw in the east went before them, till it came, and
 10 stood over where the young child was. When they
 saw the star, they rejoiced with exceeding great joy.
 11 And when they were come into the house, they
 saw the young child with Mary his mother, and fell
 down, and worshipped him: and when they had
 opened

(a) This Star was probably of the same nature as the bright light (called a Pillar of Fire, *Exod. xiv.*) which conducted the Israelites through the wilderness.

(b) The Scribes were persons employed to write out the Scriptures of the Old Testament, and thus being well versed in them, were consulted in cases of moment and difficulty. They are likewise called Doctors or Teachers; for they expounded the law, and moreover taught the necessity of observing traditions, many of which however were such as destroyed the force and intent of God's commands. See *Chap. xv. 2.*

(c) Thou Bethlehem, though small in size, art excelled in dignity by none of the principal cities. *Micah, v. 2.*

S. M A T T H E W.

- opened their treasures, they presented unto him gifts;
12 gold and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way. And when they were departed, behold,
13 the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young
14 child to destroy him. When he arose, he took the young child and his mother by night, and departed
15 into Egypt: And was there until the death of Herod: that it might be fulfilled (d) which was spoken of the Lord by the prophet, saying, Out of Egypt
16 have I called my son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-
17 men. Then was fulfilled that which was spoken by
18 Jeremy the prophet, (e) saying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not (f).
19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in
20 Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they
21 are dead which sought the young child's life. And he arose, and took the young child and his mother, and
22 came into the land of Israel. But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding-

(d) Thus was fulfilled that prophecy of *Hosea*, xi. 1. See Chap. i. Note (c)

(e) *Jeremiah*, xxxi. 15

(f) Because they were dead.

C H A P. II.

23 withstanding, being warned of God in a dream, he turned aside into the parts of (g) Galilee: And he came and dwelt in a city called Nazareth, (h) that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

C H A P. III.

1 I N those days (a) came John the Baptist, preaching
2 in the wilderness of Judea, And saying, Repent ye;
3 for the kingdom of heaven (b) is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, (c) make his paths
4 straight. And the same John had his raiment of camels-hair, and a leathern girdle about his loins;
5 and his meat was locusts and wild honey. Then went out to him Jerusalem and all Judea, and all the
6 region round about Jordan, And were baptized of
7 him in Jordan, (d) confessing their sins. But when he saw many of the Pharisees (e) and Sadducees come to his baptism, he said unto them, O generation
of

(g) Galilee was a province of the holy-land, not within Archelaus's government, but in that of his brother Herod Antipas. See *Chap.* xiv. 1.

(h) Joseph and Mary dwelt at Nazareth, before they went to Bethlehem; See *Luke* i. 26. ii. 39. Nazareth was so called, because of its remote and separate situation; and to be a Nazarite or Nazarene signifies, to be separated from the common employments of life and dedicated wholly to the service of God. See *Judg.* xiii. 5.

(a) Those days are particularly ascertained *Luke* iii. 1.

(b) The kingdom of Heaven is the Christian Religion, which is Christ's spiritual kingdom in the hearts of men, and none are worthy to be admitted into it without sincere repentance and reformation.

(c) *Isaiah*, xl. 3.

(d) With great humility confessing and repenting of their sins.

(e) The Pharisees were firm believers of all the Old Testament

S. M A T T H E W.

of vipers, who hath warned you to flee from the
 8 wrath to come? Bring forth therefore fruits meet
 9 for repentance. And think not to say within your-
 selves, We have Abraham to *our* father: for I say
 unto you, that God is able of these stones to raise up
 10 children unto Abraham. And now also the ax is
 laid unto the root of the trees: therefore every
 tree which bringeth not forth good fruit, is hewn
 11 down, and cast into the fire. I indeed baptize you
 with water unto repentance; but he that cometh
 after me, is mightier than I, whose shoes I am not
 worthy to bear: he shall baptize you with the Holy
 12 Ghost, and *with* fire. Whose fan *is* in his hand,
 and he will thoroughly purge his floor, and gather his
 wheat into the garner: but he will burn the chaff
 with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto
 14 John, to be baptized of him. But (f) John forbad
 him, saying, I have need to be baptized of thee, and
 15 comest thou to me? And Jesus answering, said unto
 him, Suffer *it to be so* now; (g) for thus it becometh
 16 us to fulfil all righteousness. Then he suffered him.
 And Jesus when he was baptized, went up straight-
 way out of the water: and lo, the heavens were
 opened unto him, and he saw the Spirit of God de-
 scending

Testament, and were besides extremely scrupulous and
 superstitious in observing ancient traditions and cere-
 monies. The Sadducees are said to have believed no
 part of the Scriptures but the five Books of Moses.
 They certainly held that the Soul died with the Body,
 and consequently that there is no resurrection of life af-
 ter this. See *Acts* xxiii. 8.

(f) See *John* i. 33.

(g) As Baptism denotes a preparation for entering
 upon a new religion, it is not fit that so solemn and sacred
 a Rite (however unnecessary in my particular Case) should
 be omitted on this occasion. For I am willing to submit
 to any condescension, and to conform to any custom that
 can tend to promote the cause of piety and virtue.

C H A P. III.

scending like a dove, (*h*) and lighting upon him. And lo, a voice from heaven, saying, This is my beloved son, in whom I am well pleased.

C H A P. IV.

1 **T**HEN was Jesus led up of the spirit (*a*) into the
2 wilderness, to be tempted of the devil. And when
3 he had fasted forty days and forty nights, he was af-
4 terwards an hungred. And when the tempter came
5 to him, he said, If thou be the son of God, command
6 that these stones be made bread. But he answered
7 and said, It is written, Man shall not live by bread
8 alone, (*b*) but by every word that proceedeth out
of the mouth of God. Then the devil taketh him
up into the holy city and setteth him on a pinnacle
of the temple. And saith unto him, If thou be
the Son of God, cast thyself down: for it is writ-
ten, He shall give his angels charge concerning thee,
and in their hands they shall bear thee up, lest at
any time thou dash thy foot against a stone. Jesus
said unto him, It is written again, (*c*) Thou shalt not
tempt the Lord thy God. Again, the devil taketh
him

(*h*) It is not necessary to suppose that the Spirit of God appeared in the shape of a Dove, but that the motion it came down with was like that of a Dove.

(*a*) Led by the holy spirit of God. Let us learn from the temptation of Christ, not to be discouraged when under any temptations. They are not always proofs of God's displeasure, but are trials of our obedience, and if we use them right, will be means of our improvement.

(*b*) It is only by God's good pleasure and appointment, that food hath power to nourish us. See *Wisdom* xvi. 26. And his Providence is at all times sufficient for our support and relief, either by usual or extraordinary means, for all are equally in his power: we are therefore never to despair.

(*c*) On the other hand, to run wilfully into unnecessary danger, and then expect that Providence will interpose for our safety, is a most sinful presumption. It is making an experiment, as it were, how far the power and goodness of God can reach.

S. M A T T H E W.

- him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him (*d*) and behold, angels came and ministered unto him.
- Now when Jesus had heard that John was cast into prison, he departed into Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephthalim: That (*e*) it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles: The People which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.
- From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven (*f*) is at hand.
- And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) And he saith unto them, Follow me, and I will make you fishers of men (*g*). And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

(*d*) We see that the word of God, justly applied, affords a sure defence against the assaults of the Devil, and that if we resist him, he will flee from us.

(*e*) *Isaiah* ix. 1. 2. See Chap. i. Note (*c*).

(*f*) The kingdom of Heaven is to be understood as in Chap. iii. 2.

(*g*) You shall have a far better employment; in recovering men from ignorance and sin, and bringing them into the way of truth and salvation.

C H A P. IV.

22 them. And they immediately left the ship and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria (g): and they brought unto him all sick people that were taken with divers diseases, and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsey; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

C H A P. V.

1 AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: (a) for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: (b) for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for

(h) Syria was a country of large extent, bordering on the holy-land.

(a) They that mourn for their sins with a godly sorrow, which worketh repentance not to be repented of.

(b) They who earnestly desire to improve the soul in all virtue and goodness, which are as necessary to its well-being as meat and drink are to the support of the body.

S. M A T T H E W.

- 11 for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my
12 sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.
- 13 Ye are the salt of the earth: (c) but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out,
14 and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill, can-
15 not be hid. Neither do men light a candle, and put it under a bushel; but on a candlestick, and it giveth
16 light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- 17 Think not that I am come to destroy the law, (d)
18 or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass
19 from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: (e) but whosoever shall do, and teach

(c) As salt is useful to keep meat sweet, so you must take care that your instructions and example may be of use to purify the world and keep it from the corruption of sin: otherwise you will be rejected and cast out of the favour of God.

(d) I am come, not to teach any thing contrary to what God hath been pleased to command. The foundation of my religion is in the law and the prophets, and the intent of it is, to explain and inforce, to fulfil and complete what hath been already delivered by them in a less perfect manner.

(e) To be least in the kingdom of Heaven signifies to be unworthy to profess the religion of Christ; whereas

C H A P. V.

- teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* (f) of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
- 21 Ye have heard, that it was said by them of old time, Thou shalt not kill, (g) and whosoever shall kill,
- 22 shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother (h) without a cause, shall be in danger of the Judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.
- 23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought
- 24 against thee (i); Leave there thy gift before the altar,

whereas he that takes the best care to keep Christ's commands and to promote the like obedience in others, is the best Christian and sure of the highest reward.

(f) The righteousness on which the Scribes and Pharisees valued themselves, was a scrupulous attention to outward observances: but the righteousness that intitles a man to the profession and reward of a christian consists in purity of heart and holiness of life.

(g) It is not merely keeping the commandments according to the letter that will be accepted by God, but fulfilling them in their true spirit and intention, regulating and subduing every desire of the heart, which might lead to the breach of any of them, even in the lowest degree.

(h) All groundless and immoderate anger and resentment, all scornful and provoking language, proceed from ill-will and a rancour of spirit, and are therefore within the intent and meaning of the sixth commandment.

(i) It is in vain to expect that God will accept any of our services, or restore us to his favour, unless we do all in our power to regain the good will of those whom we have injured, or offended.

S. M A T T H E W.

altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing (k).

27 Ye have heard that it was said by them of old time,
28 Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already
29 in his heart. And if thy right-eye offend thee, pluck it out, (l) and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into
30 hell. And if thy right-hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that
31 thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him
32 give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery (m).

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt
34 perform unto the Lord thine oaths. But I say unto you

(k) See *Luke*, xii. 58.

(l) Every wise man will consent to suffer the most painful operation, or even to lose a limb, if necessary, to save his life; and every good Christian will subdue his lusts and passions, and part with whatever is dearest to him, rather than forfeit his hope of everlasting happiness in the life to come.

(m) See *Mark*, x. 11.

C H A P. V.

- you, Swear not at all; neither by heaven, for it is
 35 Gods throne: Nor by the earth, for it is his foot-
 stool: neither by Jerusalem, for it is the city of the
 36 great King. Neither shalt thou swear by thy head,
 because thou canst not make one hair white or black.
 37 But let your communication be, Yea, yea; Nay,
 nay: (n) for whatsoever *is* more than these, cometh
 of evil.
 38 Ye have heard that it hath been said, An eye for
 39 an eye, and a tooth for a tooth. But I say unto you,
 (o) that ye resist not evil: but whosoever shall smite
 thee on thy right-cheek, turn to him the other also.
 40 And if any man will sue thee at the law, and take
 41 away thy coat, let him have thy cloke also (p). And
 whosoever shall compel thee to go a mile, go with
 42 him twain. Give to him that asketh thee, and from
 him that would borrow of thee, turn not thou away.
 43 Ye have heard that it hath been said, Thou
 shalt love thy neighbour, and hate thine enemy:
 44 But I say unto you, Love your enemies, bless
 them that curse you, do good to them that hate
 you, and pray for them which despitefully use
 45 you, and persecute you: That ye may be the children
 of your Father which is in heaven, for he maketh his
 sun to rise on the evil and on the good, and sendeth
 46 rain on the just and on the unjust. For if ye love
 them which love you, what reward have ye? do not
 47 even the Publicans (q) the same? And if ye salute
 C your

(n) Your common conversation and discourse must be sincere and simple, without oaths of any kind; for oaths are only to be used when they are required by lawful authority. See *Chap. xxvi. 63.*

(o) That ye render not evil for evil.

(p) Take care not to indulge a contentious and litigious spirit. The law is appointed for redress of great injuries: A Christian must bear small ones patiently.

(q) Publicans were officers who collected the publick taxes for the Roman emperors, and were hated by the Jews on that account.

S. M A T T H E W.

your brethren only, what do you more *than others*?
48 do not even the publicans so? Be ye therefore perfect, (r) even as your Father which is in heaven is perfect.

C H A P. VI.

- 1 TAKE heed that ye do not your alms before men,
(a) to be seen of them: otherwise ye have no reward
2 of your Father which is in heaven. Therefore,
when thou doest *thine* alms, do not sound a trumpet
before thee, as the hypocrites do, in the synagogues,
and in the streets, that they may have glory of men.
3 Verily, I say unto you, they have their reward. But
when thou doest alms, let not thy left hand know
4 what thy right hand doeth: (b) That *thine* alms
may be in secret: and thy Father which seeth in
secret, (c) himself shall reward thee openly.
5 And when thou prayest, thou shalt not be as the
hypocrites *are*: for they love to pray standing in
the synagogues, and in the corners of the streets,
that they may be seen of men. Verily, I say unto
6 you, they have their reward. But thou, when
thou

(r) Remember that it is your highest perfection and glory to resemble your heavenly Father, as much as you possibly can, in acts of goodness and mercy.

(a) Take heed of hypocrisy and vanity in performing any religious duty; for the very best actions cannot be pleasing to God, if the motives of them be corrupt and unworthy.

(b) This is a proverbial expression, importing the greatest caution and secrecy. The application of it in this place is, to check the principle, as well as the suspicion of vain-glory, or a desire of the praise of men. Alms may indeed sometimes require to be publick: but the heart must likewise in that case be free from ostentation and vanity.

(c) Thy Father, though he cannot be seen by any mortal eye, seeth and observeth all things, and will reward the sincerity and goodness of thy heart, if not in this world, yet certainly in the most publick and glorious manner in the world to come.

C H A P. VI.

thou prayest, enter into thy closet, and when thou
hast shut thy door, pray to thy Father which
is in secret, and thy Father which seeth in secret,
7 shall reward thee openly. But when ye pray,
use not vain repetitions, (d) as the heathen do:
for they think that they shall be heard for their
8 much speaking. Be not ye therefore like unto
them: for your Father knoweth what things ye
9 have need of, before ye ask him. After this man-
ner therefore pray ye: (e) OUR FATHER which art
10 in heaven, Hallowed be thy name. Thy kingdom
come.

(d) It is not by the number of our prayers, but the
devotion of our hearts, that we can recommend our-
selves to God.

(e) O GRACIOUS FATHER, who dwellest in the light
which no man can approach unto, and yet condescendest
to hearken to the prayers of all the children of men;

Let the adorable perfections of thy nature be every
where devoutly revered and glorified.

Let thy kingdom of truth and righteousness prevail
to the full establishment of the gospel of Christ.

Let thy holy will be obeyed with sincerity and con-
stancy by men on earth, as it is by the blessed angels in
heaven.

Give us, we beseech thee, day by day those things
that are needful for our daily support, in that state of
life to which it hath pleased thee to call us.

And of thy mercy forgive us our manifold transgres-
sions and offences, in like manner as we are ready
from our hearts to forgive every one who hath offend-
ed us.

Suffer us not to be overcome by temptations: But
deliver us from the power of Satan and the deceitful-
ness and corruption of sin.

For thy kingdom ruleth over all things, visible and
invisible. Thou art the sovereign disposer of all events.
And to thee alone are due all glory, worship and
praise throughout all ages for ever. *So be it.*

S. M A T T H E W.

- 11 come. Thy will be done in earth, as *it is* in heaven.
12 Give us this day our daily bread. And forgive
13 us our debts, as we forgive our debtors. And lead
us not into temptation, but deliver us from evil:
For thine is the kingdom, and the power, and the
14 glory, for ever. Amen. For, if ye forgive men
their trespasses, your heavenly Father will also forgive
15 you. But if ye forgive not men their trespasses, nei-
ther will your Father forgive your trespasses.
16 Moreover, when ye fast, be not as the hypocrites,
of a sad countenance: for they disfigure their faces,
that they may appear unto men to fast. Verily, I
17 say unto you, they have their reward. But thou,
when thou fastest, anoint thy head, and wash thy
18 face: That thou appear not unto men to fast, but
unto thy Father which is in secret: and thy Father
which seeth in secret, shall reward thee openly.
19 Lay not up for yourselves treasures upon earth,
where moth and rust doth corrupt, and where thieves
20 break through and steal. But lay up for yourselves
treasures in heaven, where neither moth nor rust doth
corrupt, and where thieves do not break through
21 nor steal. For where your treasure is, there will
22 your heart be also. The light of the body is the
eye: if therefore thine eye be single (*f*), thy whole
23 body shall be full of light. But if thine eye be evil,
thy whole body shall be full of darkness. If therefore
the light that is in thee be darkness, how great is
that darkness!
24 No man can serve two masters; for either he will
hate the one, and love the other; or else he will hold
to the one, and despise the other. Ye cannot serve
God

(*f*) By single is meant entire, sound, free from disorder. If the understanding and will be distempered, we can no more perceive or relish our true happiness, than we can see clearly when our sight is defective.

C H A P. VI.

- 25 God and mammon (*g*). Therefore I say unto you,
 Take no thought for your life, what ye shall eat, or
 what ye shall drink; nor yet for your body, what ye
 shall put on: Is not the life more than meat, and the
 26 body than raiment? Behold the fowls of the air:
 for they sow not, neither do they reap, nor gather into
 barns; yet your heavenly Father feedeth them. Are
 27 ye not much better than they? Which of you by
 28 taking thought can add one cubit unto his stature? And
 why take ye thought for raiment? consider the lilies
 of the field how they grow; they toil not, neither do
 29 they spin. And yet I say unto you, that even Solo-
 mon in all his glory was not arrayed like one of these.
 30 Wherefore if God so clothe the grass of the field,
 which to day is, and to morrow is cast into the oven,
shall he not much more *clothe* you, O ye of little faith?
 31 Therefore take no thought, saying, What shall we
 eat? or what shall we drink? or wherewithal shall we
 32 be clothed? (For after all these things do the Gen-
 tiles seek) for your heavenly Father knoweth that ye
 33 have need of all these things. But seek ye first the
 kingdom of God, and his righteousness, and all these
 34 things shall be added unto you. Take therefore no
 thought for the morrow (*h*): for the morrow shall
 take thought for the things of itself: sufficient unto
 the day *is* the evil thereof.

CHAP.

(*g*) Mammon is put for riches, and the sense is, if you be over anxious to get wealth, you will be a slave to the world, and cannot be a true servant of God.

(*h*) Let not anxious and unreasonable apprehensions disturb your peace of mind, or lessen your thankfulness for the blessings you enjoy. Such is the condition of our life, that evils continually befall us. But let us wisely turn to a religious purpose the common remark, that sufficient unto the day is the evil thereof: for the mind is no less carefully to be guarded against the fear of adversity, than against the too eager desire of prosperity.

S. M A T T H E W.

C H A P. VII.

- 1 **J**UDGE not, that ye be not judged. For with what
- 2 judgment ye judge, ye shall be judged: and with what
- 3 measure ye mete, it shall be measured to you again.
- 4 And why beholdest thou the mote that is in thy bro-
- 5 thers eye, but considerest not the beam that is in thine
- 6 own eye (*a*)? Or how wilt thou say to thy brother,
- 7 Let me pull out the mote out of thine eye; and behold,
- 8 a beam *is* in thine own eye? Thou hypocrite, first
- 9 cast out the beam out of thine own eye; and then
- 10 shalt thou see clearly to cast out the mote out of thy
- 11 brothers eye.
- 12 Give not that which is holy unto the dogs,
- 13 neither cast ye your pearls before swine, (*b*) lest they
- 14 trample them under their feet, and turn again and
- 15 rent you.
- 16 Ask, and it shall be given you: seek, and ye shall
- 17 find: knock, and it shall be opened unto you. For
- 18 every one that asketh, receiveth: and he that seek-
- 19 eth, findeth: and to him that knocketh, it shall
- 20 be opened. Or what man is there of you, whom
- 21 if his son ask bread, will he give him a stone?
- 22 Or if he ask a fish, will he give him a serpent? If
- 23 ye then being evil, know how to give good gifts
- 24 unto your children, how much more shall your
- 25 Father which is in heaven give good things to
- 26 them that ask him? Therefore all things what-
- 27 soever ye would that men should do to you, do
- 28 ye even so to them: for this is the law and the
- 29 prophets.
- 30 Enter ye in at the strait gate; for wide *is* the
- 31 gate, and broad *is* the way that leadeth to destruc-
- 32 tion, and many there be which go in thereat.

Because

(*a*) A censorious person is often guilty of greater faults than he condemns in others.

(*b*) Before you admonish, consider whether your advice is likely to prevail and do good.

C H A P. VII.

- 14 Because strait *is* the gate, and narrow *is* the way
which leadeth unto life, and few there be that find it.
- 15 Beware of false prophets, which come to you in
sheeps cloathing, but inwardly they are ravening
- 16 wolves. Ye shall know them by their fruits: Do
men gather grapes of thorns, or figs of thistles?
- 17 Even so every good tree bringeth forth good fruit :
18 but a corrupt tree bringeth forth evil fruit. A good
tree cannot bring forth evil fruit: neither *can* a cor-
19 rupt tree bring forth good fruit. Every tree that
bringeth not forth good fruit, is hewn down and cast
20 into the fire. Wherefore by their fruits ye shall
know them.
- 21 Not every one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven : but he that
doth the will of my Father which is in heaven. (c)
- 22 Many will say to me in that day, Lord, Lord,
have we not prophesied in thy name? and in thy
name have cast out devils? and in thy name done
23 many wonderful works? And then will I profess
unto them, I never knew you: depart from me, ye
that work iniquity.
- 24 Therefore, whosoever heareth these sayings of
mine, and doeth them, I will liken him unto a wise
- 25 man, which built his house upon a rock : And the
rain descended, and the floods came, and the winds
blew, and beat upon that house: and it fell not, for
- 26 it was founded upon a rock. And every one that
heareth these sayings of mine, and doeth them not,
shall be likened unto a foolish man which built his
- 27 house upon the sand: And the rain descended, and
the floods came, and the winds blew, and beat
upon that house: and it fell, and great was the fall
of it.
- 28 And it came to pass when Jesus had ended
these sayings, the people were astonished at his doc-
trine.

(c) No hopes are to be built on profession alone.
Good practice is the only foundation that can support us.
Chap. viii. 12.

S. M A T T H E W.

29 trine. For he taught them (*d*) as one having authority, and not as the scribes.

C H A P. VIII.

1 **W**HEN he was come down from the mountain,
2 great multitudes followed him. And behold, there
3 came a leper and worshipped him, saying, Lord,
if thou wilt, thou canst make me clean. And Je-
sus put forth *his* hand and touched him, saying, I
will; be thou clean. And immediately his leprosy
4 was cleansed. And Jesus saith unto him, See thou
tell no man, but go thy way, shew thy self to the
priest, (*a*) and offer the gift that Moses commanded,
for a testimony unto them.

5 And when Jesus was entred into Capernaum,
there came unto him a centurion, (*b*) beseeching
6 him, And saying, Lord, my servant lieth at home
7 sick of the palsy, grievously tormented. And Jesus
8 saith unto him, I will come and heal him. The
centurion answered and said, Lord, I am not
worthy that thou shouldest come under my roof:
but speak the word only, and my servant shall be
9 healed. (*c*) For I am a man under authority,
having soldiers under me: and I say to this *man*,
Go, and he goeth: and to another, Come, and
he

(*d*) He taught the necessity of obedience on the highest and noblest principles. See *Chap. v.* Note (*g*).

(*a*) Say not that you were healed by me, until you are pronounced by the priest to be clean; which was required by the law of Moses before a leper was allowed to converse with others, or enjoy the benefits of society. *Lev. xiv.* When you have complied with the law, then you may declare that it was I who healed you, and that will be a proof to them, that I have power to cure this disease and am the Messiah. See *Chap. xi. 5.*

(*b*) A captain, who had the command of one hundred men.

(*c*) The orders that I give are executed at a distance. How much more certainly and perfectly will yours be obeyed, who can command all the powers of nature!

C H A P. VIII.

- he cometh: and to my servant, Do this, and he
 10 doeth it. When Jesus heard *it*, he marvelled, (*d*)
 and said to them that followed, Verily I say unto
 you, I have not found so great faith, no not in Israel.
 11 And I say unto you, that many shall come from
 the east and west, and shall sit down with Abraham,
 and Isaac, and Jacob in the kingdom of heaven:
 12 But the children of the kingdom shall be cast out into
 outer darkness: there shall be weeping and gnashing
 13 of teeth. And Jesus said unto the centurion, Go
 thy way, and as thou hast believed, so be it done
 unto thee. And his servant was healed in the self
 same hour.
 14 And when Jesus was come into Peters house,
 he saw his wifes mother laid, and sick of a fever.
 15 And he touched her hand, and the fever left her: and
 she arose and (*e*) ministred unto them.
 16 When the even was come, they brought unto him
 many that were possessed with devils: and he cast
 out the spirits with *his* word, and healed all that
 17 were sick: That it might be fulfilled which was
 spoken by Esaias the prophet, (*f*) saying, Himself
 took our infirmities, and bare our sicknesses.
 18 Now when Jesus saw great multitudes about him,
 he gave commandment to depart unto the other side.
 19 And a certain scribe came, and said unto him, Mas-
 20 ter, I will follow thee whithersoever thou goest. And
 Jesus saith unto him, The foxes have holes, and the
 birds

(*d*) Jesus marvelled, because the centurion was a Foreigner, who had not been brought up in the law of Moses, and yet excelled the Jews in so readily believing his divine power.

(*e*) Was so perfectly recovered that she attended on them.

(*f*) That it might be fulfilled signifies no more than Thus was fulfilled. *Chap. i.* Note (*e*). This prophecy is no less true in an higher and spiritual sense, applied to our sins. See *Heb. ix. 28.* 1 *Pet. ii. 24.*

S. M A T T H E W.

- birds of the air *have* nests; but the son of man hath
21 not where to lay *his* head. And another of his disciples said unto him, Lord, suffer me first to go and
22 bury my father. But Jesus said unto him, Follow me, and let the dead bury their dead (g).
23 And when he was entred into a ship, his disciples followed him. And behold, there arose a
24 great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.
25 And his disciples came to him, and awoke him,
26 saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea,
27 and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!
28 And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that
29 way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?
30 And there was a good way off from them an herd
31 of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said
32 unto them, Go. And when they were come out, they went into the herd of swine (h):
and

(g) The office you pretend to be so desirous to perform, you may be well assured, will not be neglected. Many, who are (as it were) dead to any concern about their own future state, are nevertheless careful enough about the funeral rites of others.

(h) This is the only miracle recorded to have been wrought by our Lord to the damage of any person; and though the nature of the guilt of the Gergesenes is not men-

C H A P. IX.

- and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.
- 34 And behold, the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.

C H A P. IX.

- 1 **A**ND he entered into a ship, and passed over,
 2 and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee (a). And behold, certain of the scribes
 3 said within themselves, This man blasphemeth. And
 4 Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is it easier to
 5 say, Thy sins be forgiven thee? or to say, Arise, and
 6 walk? But that ye may know that the Son of man hath power on earth to forgive sins, (b) (then saith he to the sick of the palsy) Arise, take up thy bed, and
 7 go unto thine house. And he arose, and departed to
 8 his house. But when the multitude saw it they marvelled, and glorified God, which had given such power unto men.

- 9 And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom:

mentioned, we may be sure it must have been very great, to require such a punishment. For, God is infinitely wise, just and holy, and can never act but for some wise, just and holy purpose, whether that purpose be by us discoverable, or not.

(a) The sins for which you were punished by this disease are forgiven, and the effect of them shall be removed.

(b) But that ye may know, that the son of man hath power (though none else on earth hath) to forgive sins, I will instantly work a miracle before your eyes. Then saith he, &c. See *Mark*, ii. 9.

S. M A T T H E W.

tom: (c) And he saith unto him, Follow me. And he arose, and followed him.

- 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and
11 sat down with him and his disciples. And when the Pharisees saw *it*, they said unto his disciples, Why
12 eateth your master with publicans and sinners? But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.
13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners, to repentance.

- 14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft,
15 but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? (d) but the days will come when the bridegroom shall be taken from them, and then shall they
16 fast. No man putteth a piece of new cloth unto an old garment: (e) for that which is put in to fill it up, taketh from the garment, and the rent is made worse.
17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
18 While he spake these things unto them, behold, there came a certain ruler and worshipped him, say-

(c) St. Matthew was sitting to receive custom, because he was a publican, or collector of the publick taxes. See *Chap. v. 46*.

(d) There is a time to weep, and a time to rejoice. Whatever we do, whether of a religious, or a common nature, ought to be suited to the proper season.

(e) It would be absurd and useless to patch an old threadbare coat with strong new cloth; and likewise to put new wine into old bottles (such as were then in use) made of leather, which when dry are apt to crack and burst.

C H A P. IX.

- saying, My daughter is even now dead (*f*); but come and lay thy hand upon her, and she shall live.
- 19 And Jesus arose, and followed him, and *so did* his disciples.
- 20 (And behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and
- 21 touched the hem of his garment. For she said within herself, If I may but touch his garment, I
- 22 shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole (*g*). And
- 23 the woman was made whole from that hour.) And when Jesus came into the rulers house, and saw
- 24 the minstrels, and the people making a noise, He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.
- 25 But when the people were put forth, he went in,
- 26 and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.
- 27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of
- 28 David, have mercy on us (*h*). And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able
- 29 to do this? they said unto him, Yea, Lord. Then touched he their eyes, saying, According to your
- 30 faith, be it unto you. And their eyes were opened, and Jesus straightway charged them, saying, See that

See this answer of our Lord further explained, *Mark ii. 21. Note.*

(*f*) I left her at the point of death; but though past human help, thy power, I know, can restore her. *Mark v. 23. Luke viii. 41.*

(*g*) Thy belief that I could do this, was the occasion of my healing thee.

(*h*) We know by the miracles which thou dost, that thou must be the true Messiah, or Christ, descended according to the prophets from David.

S. M A T T H E W.

- 31 that no man know *it* (i). But they, when they were departed, spread abroad his fame in all that country.
- 32 As they went out, behold, they brought to him a
- 33 dumb man possessed with a devil. And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel.
- 34 But the Pharisees said, He casteth out the devils through the prince of the devils. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.
- 35 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no
- 37 shepherd. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are*
- 38 few (k). Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

C H A P. X.

- 1 **A**ND when he had called unto him his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness,
- 2 and all manner of disease. Now the names of the twelve apostles are these; The first Simon, who is called Peter (a), and Andrew his brother, James
- 3 the son of Zebedee, and John his brother, Philip,

(i) Lest the fame of his miracles might provoke the Jews to seize him, before he had performed all that he intended to do.

(k) Many remain to be instructed; but there are few to instruct them.

(a) Peter was the first in order, but not in dignity; for all the Apostles had the same commission and equal authority to govern the Church. Compare *Chap. xvi* 19. with *xviii*. 18. St. Paul also withstood St. Peter to the face. *Gal. ii*. 11. being in nothing behind the very chiefest

C H A P. X.

ship, and Bartholomew, Thomas, and Matthew the
 publican, James *the son* of Alphaeus, and Lebbeus (*b*),
 4 whose surname was Thaddeus, Simon the Cana-
 nite, and Judas Iscariot, who also betrayed him.
 5 These twelve Jesus sent forth, and commanded them,
 saying, Go not into the way of the Gentiles, and
 6 into *any* city of the Samaritans enter ye not. But go
 7 rather to the lost sheep of the house of Israel. And
 as ye go, preach, saying, The kingdom of heaven is
 8 at hand. Heal the sick, cleanse the lepers, raise the
 dead, cast out devils: freely ye have received, freely
 9 give. Provide neither gold, nor silver, nor brass (*c*) in
 10 your purses: Nor scrip for your journey, neither two
 coats, neither shoes, nor yet staves: (for the workman
 11 is worthy of his meat.) And into whatsoever city or
 town ye shall enter, enquire who in it is worthy, and
 12 there abide till ye go thence. And when you come in-
 13 to an house, salute it (*d*): And if the house be worthy,
 let your peace come upon it: but if it be not worthy,
 14 let your peace return to you (*e*). And whosoever
 shall not receive you, nor hear your words; when
 ye depart out of that house, or city, shake off the
 15 dust of your feet. Verily I say unto you, It shall be
 more tolerable for the land of Sodom and Gomorrah,
 in the day of judgment, than for that city.

Behold,

chiefest Apostles. 2 Cor. xi. 5. xii. 11. And the whole
 Church at Jerusalem call Peter to account. Acts xi. 2.

(*b*) Lebbeus is another name of Jude, the brother of
 James, Luke vi. 16. called also Thaddeus, Mark iii. 18.

(*c*) Encumber not yourselves with much provision of
 money, victuals, or apparel: but trust to the special pro-
 vidence of God on this extraordinary occasion. See
 Mark vi. 8. Luke ix. 3. 4. xxii. 35.

(*d*) By wishing the blessing of peace upon it, which
 was the usual salutation among the Jews.

(*e*) Your good wishes, though not accepted by them,
 shall not be lost: for, God in his good providence will

S. M A T T H E W.

16 Behold, I send you forth as sheep in the midst of
wolves: be ye therefore wise as serpents, and harm-
17 less as doves. But beware of men, (f) for they will
deliver you up to the councils, and they will scourge
18 you in their synagogues. And ye shall be brought
before governors and kings for my sake, for a
19 testimony against them and the Gentiles. But
when they deliver you up, take no thought (g) how
or what ye shall speak, for it shall be given you
20 in that same hour what ye shall speak. For it is
not ye that speak, but the spirit of your Father
21 which speaketh in you. And the brother shall de-
liver up the brother to death, and the father the
child: and the children shall rise up against *their* pa-
22 rents, and cause them to be put to death (h). And
ye shall be hated of all men for my names sake: but
23 he that endureth to the end, shall be saved. But
when they persecute you in this city, flee ye into ano-
ther: for verily I say unto you, Ye shall not have
gone over the cities of Israel till the Son of man be
24 come (i). The disciple is not above *his* master, nor the
25 servant above his lord (k). It is enough for the disci-
ple

give you that blessing which you kindly wish to others.
Psalm xxxv. 13.

(f) Beware of those men whom I described as wolves.

(g) *Take no thought*, signifies be not over-anxious, as
Chap. vi. 34. In ordinary cases men are left to the
due use and improvement of their natural powers; but
your trials are so extraordinary, that God will allow
you the immediate assistance of his holy spirit, and enable
you to defend the cause of truth against all opposition.

(h) Observe the cruel effects of false zeal, which pro-
vokes men to persecute each other for difference of
religion.

(i) To take vengeance on the Jews.

(k) This is a proverbial expression, which our Saviour
applies very frequently.

C H A P. X.

ciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more *shall they call* them of
 26 his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and
 27 hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in
 28 the ear, *that* preach ye upon the house tops (*l*). And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able
 29 to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them (*m*) shall not fall on the ground without your Father.
 30 But the very hairs of your head are all numbered (*n*).
 31 Fear ye not therefore, ye are of more value than
 32 many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny
 33 me before men, him will I also deny before my Father which is in heaven. Think not that I am come
 34 to send peace on earth (*o*): I came not to send peace, but a sword. For I am come to set a man
 35 at variance against his father, and the daughter against her mother, and the daughter-in-law against
 36 her mother-in-law. And a mans foes *shall be* they
 37 of his own household. He that loveth father or mother more than me, is not worthy of me (*p*); and he
 that

(*l*) The roofs of the Jewish Houses were flat, and people went upon them for many purposes. *Mark* ii. 4. *Luke* xii. 3. *Acts* x. 9.

(*m*) Shall not be destroyed, or die.

(*n*) The most minute circumstance that can concern your well-being is under the care and direction of providence.

(*o*) This was owing, not to the intention of Christ, but to the perverseness and persecuting spirit of men.

(*p*) Neither the dread of enemies, nor the love of friends

S. M A T T H E W.

that loveth son or daughter more than me, is not
38 worthy of me. And he that taketh not his (q) cross,
39 and followeth after me, is not worthy of me. He
that findeth his life, shall lose it: and he that loseth
his life for my sake, shall find it.

40 He that receiveth you, receiveth me; and he that
41 receiveth me, receiveth him that sent me. He that
receiveth a prophet, in the name of a prophet, shall
receive a prophets reward; and he that receiveth a
righteous man, in the name of a righteous man, shall
42 receive a righteous mans reward. And whosoever
shall give to drink unto one of these little ones, a cup
of cold water only, in the name of a disciple, verily
I say unto you, he shall in no wise lose his reward.

C H A P. XI.

1 **A**ND it came to pass, when Jesus had made an
end of commanding his twelve disciples, he departed
2 thence to teach and to preach in their cities. Now
when John had heard in the prison the works of
3 Christ, he sent two of his disciples, And said unto
him, Art thou he that should come, or do we look
4 for another? Jesus answered and said unto them,
Go and shew John again those things which ye do
5 hear and see: The blind receive their sight, and the
lame walk, the lepers are cleansed, and the deaf hear,
the dead are raised up, and the poor have the gospel
6 preached to them. And blessed is he whosoever
shall not be offended in me.
7 And as they departed, Jesus began to say unto the
multitudes concerning John, What went ye out into
the

friends (which perhaps may be more difficult to resist)
ought to prevail with us against what we know to be
our duty.

(q) To take up the cross alludes to the custom of
obliging persons going to execution to carry the cross.
The meaning here is, to be ready to suffer hardships and
afflictions for the sake of religion.

C H A P. XI.

the wilderness to see? A reed shaken with the wind?
 8 But what went ye out for to see? A man clothed in
 soft raiment? Behold, they that wear soft clothing,
 9 are in kings houses. But what went ye out for to
 see? A prophet? yea, I say unto you, and more than
 10 a prophet. For this is he of whom it is written,
 Behold, I send my messenger before thy face, which
 11 shall prepare thy way before thee. Verily I say
 unto you, Among them that are born of women,
 there hath not risen a greater than (a) John the
 Baptist: notwithstanding, he that is least in the king-
 12 dom of heaven, is greater than he. And from the
 days of John the Baptist, until now, the kingdom of
 heaven suffereth violence (b), and the violent take it
 13 by force. For all the prophets and the law (c) pro-
 14 phesied until John. And (d) if ye will receive it,
 15 this is Elias which was for to come. He that hath
 ears to hear (e), let him hear.

But

(a) John Baptist was greater than all the Jewish prophets, being the immediate forerunner of Christ: but Christians are still more highly favoured than John; for, they have the happiness of living under that dispensation which he did but foretell, and are in the actual enjoyment of those privileges and benefits, for which he only prepared the way. Oh! that men would therefore praise the Lord for his goodness, and endeavour by the holiness of their lives to make it effectual to their salvation!

(b) Persons of all kinds are pressing and urgent to become Christians. See *Chap. xxi. 31.*

(c) From that time the doctrine they taught was more clearly explained and more firmly established by the gospel. See *Chap. v. 17.*

(d) See *Chap. iii. 3. xvii. 12.*

(e) This is a matter of great importance, and requires your serious attention.

S. M A T T H E W.

- 16 But whereunto shall I liken this generation? It is
like unto (f) children sitting in the markets, and
17 calling unto their fellows, And saying, We have
piped unto you, and ye have not danced: we have
18 mourned unto you, and ye have not lamented. For
John came neither eating nor drinking, and they say,
19 (g) He hath a devil. The Son of man came eating
and drinking, and they say, Behold, a mangluttonous,
and a wine-bibber, a friend of publicans and sinners:
but wisdom is justified of her children.
20 Then began he to upbraid the cities wherein most
of his mighty works were done, because they re-
21 pent not. Wo unto thee, Cherazin, Wo unto
thee, Bethsaida: for if the mighty works which were
done in you, had been done in Tyre and Sidon, they
would have repented long ago in sackcloth and
22 ashes. But I say unto you, It shall be more tolera-
ble for Tyre and Sidon at the day of judgment,
23 than for you. And thou, Capernaum, which art
exalted unto heaven, shalt be (h) brought down to
hell: for if the mighty works which have been done
in thee, had been done in Sodom, it would have
24 remained until this day. But I say unto you, That
it shall be more tolerable for the land of Sodom, in
the day of judgment, than for thee.
25 At that time Jesus (i) answered and said, I thank
thee,

(f) God vouchsafes to vary his manner of dealing with men according to the different circumstances of the times, and yet they will not be pleased. However, they who have capacity and attention duly to consider it, must acknowledge both the wisdom and goodness of this proceeding.

(g) He is mad and beside himself.

(h) *Brought down to hell*, means utterly destroyed.

(i) By *answering and saying* in this and many other passages, no more is meant than discoursing on any subject, even when nothing had been said before to be replied to.

C H A P. XII.

thee; O Father, Lord of heaven and earth, because (k) thou hast hid these things from the wise and prudent,
 26 and hast revealed them unto babes. Even so, Father,
 27 for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth (l) the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal *him*.

28 Come unto me all ye that labour, and are heavy
 29 laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in
 30 heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

C H A P. XII.

1 **A**T that time Jesus went on the sabbath-day through the corn, and his disciples were an hungry, and began to pluck the ears of corn, and to
 2 eat. But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day. But he said unto
 3 them, Have ye not read (a) what David did when he was an hungred, and they that were with him,
 4 How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but
 5 only for the priests? Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? But I
 6 say

(k) *Because*, that is, *whereas* thou thoughtest fit not to reveal these things to them who are proud of their own knowledge and wisdom, thou hast nevertheless vouchsafed to make them known to the humble and meek.

(l) No man can know the gracious counsels of the Father, nor the nature and office of the Son, but by revelation.

(a) See *Sam. xxi. 6.*

S. MATTHEW.

- say unto you, that in this place is *one* greater than
7 the temple. But if ye had known what this mean-
eth, I will have mercy and not (b) sacrifice, ye
8 would not have condemned the guiltless. For the
9 Son of man is Lord even of the sabbath-day. And
when he was departed thence, he went into their
synagogue.
- 10 And behold, there was a man which had *his* hand
withered, and they asked him, saying, Is it lawful to
heal on the sabbath-days? that they might accuse
11 him. And he said unto them, What man shall there
be among you, that shall have one sheep, and if it
fall into a pit on the sabbath-day, will he not lay
12 hold on it, and lift *it* out? How much then is a
man better than a sheep? wherefore it is lawful to do
13 well on the sabbath-days. Then saith he to the man,
Stretch forth thine hand: and he stretched it forth;
and it was restored whole, like as the other.
- 14 Then the Pharisees went out, and held a council
15 against him, how they might destroy him. But
when Jesus knew *it*, he withdrew himself from
thence: and great multitudes followed him, and he
16 healed them all. And charged them that they
17 should not make him known: That it might be (c)
fulfilled which was spoken by Esaias the prophet,
18 saying, Behold, my servant whom I have chosen,
my beloved in whom my soul is well pleased: I will
put my spirit upon him, and he shall shew (d) judg-
19 ment to the Gentiles. He shall not strive, nor cry,
neither shall any man hear his voice in the streets.
- 20 A bruised reed shall he not break, and smoking
flax shall he not quench, till he send forth judg-
21 ment unto victory. And in his name shall the
Gentiles trust.

Then

(b) *Not sacrifice*, signifies, rather than sacrifice.

(c) Thus was fulfilled. See Chap. i. 22. Note (c).

(d) To shew judgment is, to teach the law and will
of God.

C H A P. XII.

- 22 Then was brought unto him one possessed with
a devil, blind and dumb: and he healed him, inso-
much that the blind and dumb both spake and saw.
- 23 And all the people were amazed, and said (e), Is
24 not this the son of David? But when the Pharisees
heard it, they said, This *fellow* doth not cast out
devils, but by Beelzebub the prince of the devils.
- 25 And Jesus knew their thoughts, and said unto them,
Every kingdom divided against itself, is brought to
desolation: and every city or house, divided against
26 itself, shall not stand. And if Satan cast out Satan,
he is divided against himself: how then shall his
27 kingdom stand? And if I by Beelzebub cast out
devils, by whom do your children cast *them* out?
28 therefore they shall be your judges. But if I cast
out devils by the spirit of God, then the kingdom
29 of God is come unto you. Or else, how can one
enter into a strong mans house, and spoil his goods,
except he first bind the strong man, and then he
30 will spoil his house? He that is not with me (f), is
against me: and he that gathereth not with me, scat-
tereth abroad.
- 31 Wherefore I say unto you, All manner of sin and
blasphemy shall be forgiven unto men: but the blas-
phemy *against* the *holy* Ghost shall not be forgiven unto
32 men. And whosoever (g) speaketh a word against
the

(e) Is not this the Christ whom we are expecting?
See *Chap. ix. 27.*

(f) How can you so perversely suppose me to be doing
the Devil's work, when you see me overthrowing it?
If the case were otherwise, if I were not against him,
then indeed you might justly account me his friend;
according to your own proverb, He that is not with
me, &c. See *Mark ix. 40. Luke ix. 50.*

(g) Contemptuous and reproachful language against
the person of Christ, as in *Chap. xi. 19. xiii. 55.* might
be

S. M A T T H E W.

- the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, neither in the
- 33 *world* to come. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.
- 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the
- 35 heart the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure,
- 36 bringeth forth evil things. But I say unto you, that every (*h*) idle word that men shall speak, they shall
- 37 give account thereof in the day of judgment. For by thy (*i*) words thou shalt be justified, and by thy words thou shalt be condemned.
- 38 Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from
- 39 thee. But he answered and said to them, An evil and

be occasioned by prejudice and mistake, and shall be forgiven when the error is discovered and acknowledged: but blasphemy against the holy Spirit of God, which they were guilty of who saw Christ's miracles and ascribed them to the power of the devil, was such an obstinate resistance against conviction, as cut off all hope, or means of repentance, and was therefore unpardonable. This however is not applicable to Christians; for they who believe in Christ and own him to be their Lord and Saviour may always have access through him to the mercy of God, and find pardon for all their sins upon their true repentance.

(*h*) By *Idle* is to be understood, not *insignificant*, or *trifling*; but wicked, malicious profane words: for, such was the language of the Pharisees, which our Lord is here condemning.

(*i*) Words and speeches proceed from the heart no less than actions, and we are therefore no less accountable for them.

C H A P. XII.

and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was (*k*) three days and three nights in the whales belly: so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas, and behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. When the unclean spirit is gone out of a man (*l*), he walketh through dry places, seeking rest, *but* findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

While

(*k*) By three days and three nights the Jews did not always mean three entire days and nights: but reckoned any part of a day for the whole. If a child was born the last hour of a day, it was taken for a whole day in reckoning the time of his circumcision: in like manner, in computing the time of Christ's resurrection, a very small part of Sunday is very properly taken for a day.

(*l*) We must never slacken our care and diligence to obey the will of God. Whenever we are off our guard, much more when we are puffed up with spiritual pride, and presumptuously think ourselves perfect, we encourage the evil spirit to renew his attacks, and give him the greatest advantage against us.

E

S. M A T T H E W.

46 While he yet talked to the people, behold, his
mother and his brethren (*m*) stood without, desiring
47 to speak with him. Then one said unto him, Be-
hold, thy mother and thy brethren stand without,
48 desiring to speak with thee. But he answered and
said unto him that told him, Who is my mother?
49 and who are my brethren? And he stretched forth
his hand towards his disciples, and said, Behold my
50 mother, and my brethren. For whosoever shall do
the will of my Father which is in heaven, the same
is my brother, and sister, and mother.

C H A P. XIII.

1 T H E same day went Jesus out of the house, and
2 sat by the sea side. And great multitudes were ga-
thered together unto him, so that he went into a
ship, and sat, and the whole multitude stood on the
3 shore. And he spake many things unto them in pa-
rables, saying, Behold, a sower went forth to sow.
4 And when he sowed, some *seeds* fell by the way-side,
5 and the fowls came and devoured them up. Some
fell upon stony places, where they had not much
earth: and forthwith they sprung up, because they
6 had no deepness of earth: And when the sun was
up, they were scorched, and because they had not
7 root, they withered away. And some fell among
thorns: and the thorns sprung up and choked them.
8 But other fell into good ground, and brought forth
fruit, some an hundred-fold, some sixty-fold, some
9 thirty-fold. Who (*a*) hath ears to hear, let him
10 hear. And the disciples came and said unto him,
Why

(*m*) Observe on one hand, how our Saviour guards
against the religious worship since paid to his Mother.
Observe on the other hand, that every one is secure of
his favour, in proportion as he doth the will of God,
and leads a good life. See *Luke*, xi. 27.

(*a*) See *Chap.* xi. 15.

C H A P. XIII.

- 11 Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of
 12 heaven, but to them it is not given. For (b) whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from
 13 him shall be taken away, even that he hath. Therefore speak I to them in parables: because they seeing, see not: and hearing, they hear not, neither
 14 do they understand. And in them is fulfilled the prophecy of Esaias, which saith (c), By hearing ye shall hear, and shall not understand: and seeing, ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal
 16 them. But blessed *are* your eyes, for they see; and
 17 your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen *them*: and to hear those things which ye hear, and have not heard *them*.
 18 Hear ye therefore the parable of the sower.
 19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one,

(b) See *Luke*, viii. 16.

(c) Though ye hear, yet ye will not understand. Their not improving by what they heard was not owing to any decree of God, but to their own inattention and perverseness. They closed their eyes, that they might not see and be converted and set right. It is thro' men's own obstinacy, that they continue in error and sin: for God is ever ready to extend his compassion and gracious assistance.

S. M A T T H E W.

one, and catcheth away that which was sown in his heart: this is he which received seed by the
20 way side. But he that received the seed into stony places, the same is he that heareth the word, and
21 anon with joy receiveth it: Yet hath he not root in himself, but dureth for a while: for when tribulation, or persecution ariseth because of the
22 word, by and by he is (*d*) offended. He also that received seed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becom-
23 eth unfruitful. But he that received seed into the good ground, is he that heareth the word, and understandeth it: which also beareth fruit, and bringeth forth some an hundred-fold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man, which sowed good seed in his field: But while
25 men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade
26 was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou
27 sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then
28 that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest
30 I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another

(*d*) He is discouraged and falls away. *Luke*, viii. 13.

C H A P. XIII.

- 31 Another parable put he forth unto them, saying,
The kingdom of heaven is like to a grain of mustard
seed, which a man took and sowed in his field,
32 Which indeed is the least of all (e) seeds: but when
it is grown, it is the greatest among herbs, and be-
cometh a tree: so that the birds of the air come
and lodge in the branches thereof.
- 33 Another parable spake he unto them, The king-
dom of heaven is like unto leaven, which a woman
took and hid in three measures of meal, till the whole
was leavened.
- 34 All these things spake Jesus unto the multitude
in parables, and without a parable spake he not
35 unto them: That it might be fulfilled which was
spoken by the prophet, saying, I will open my
mouth in parables, I will utter things which have
been kept secret from the foundation of the world.
- 35 Then Jesus sent the multitude away, and went into
the house: and his disciples came unto him, saying,
Declare unto us the parable of the tares of the field.
- 37 He answered and said unto them, He that soweth the
38 good seed, is the Son of man: The field is the
world: the good seed, are the children of the king-
dom: but the tares are the children of the wicked
39 one: The enemy that sowed them, is the devil:
the harvest is the end of the world: and the reapers
40 are the angels. As therefore the tares are gathered
and burnt in the fire; so shall it be in the end of this
41 world. The Son of man shall send forth his angels,
and they shall gather out of his kingdom all things
42 that offend, and them which do iniquity; And shall
cast them into a furnace of fire: there shall be wail-
43 ing and gnashing of teeth. Then shall the righteous
shine

(e) Compared with many other seeds, is very small.
So the state of the Gospel, small as it was at first, was
daily increasing in a greater proportion than could have
been expected from its beginning. See *Acts*, ii. 41.

S. M A T T H E W.

shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: Who when he had found one pearl of great price, he went and sold all that he had, and bought it.

47 Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.

48 Which when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the

49 bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked

50 from among the just; And shall cast them into the furnace of fire: there shall be wailing and gnashing

51 of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an (f) householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, that when Jesus had finished
54 these parables, he departed thence. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, (g) Whence hath this man this wisdom,
dom,

(f) It is a known custom in the East for the rich to make collections of costly garments and furniture, continually adding *things new* to the *old*. In allusion to this custom our Lord here observes, that every teacher fully instructed by him in the truths of the Gospel may be compared to an householder, who has great store of valuable articles, ready to be produced on any occasion.

(g) Instead of acknowledging the divine authority of Jesus Christ, which was thus manifested by the wisdom and

C H A P. XIII.

55 dom, and these mighty works? Is not this the car-
penters son? is not his mother called Mary? and his
brethren, (*h*) James, and Joses, and Simon, and
56 Judas? And his sisters, are they not all with us?
57 whence then hath this man all these things? And
they were offended in him. But Jesus said unto
them, A prophet is not without honour, save in his
58 own country, and in his own house. And (*i*) he
did not many mighty works there, because of their
unbelief.

C H A P. XIV.

1 **A**T that time Herod the tetrarch (*a*) heard of
2 the fame of Jesus. And said unto his servants,
This is John the baptist: he is risen from the dead,
and therefore mighty works do shew forth them-
selves in him.

3 For Herod had laid hold on John, and bound
him, and put *him* in prison for Herodias sake, his
4 brother Philip's wife. For John said unto him, It
5 is not lawful for thee to have her. And when he
would

and excellency of his doctrine and the amazing power
of his miracles, the Jews took offence at the meanness
of his parentage and education. And this, with their
objections against his manner of life and gracious con-
descension in conversing with sinners, *Chap. xi. 19.* is
the blasphemy against the Son of man, mentioned *Chap.*
xii. 32.

(*h*) By Brethren and sisters it is not necessary to un-
derstand children of the Virgin Mary: they may have
been Joseph's children by a former wife. Or, the
word may be taken in a larger sense (as was common
among the Jews) for cousins and relations.

(*i*) See *Mark, vi. 5.*

(*a*) A Tetrarch is the governor of a fourth part of a
country. On the death of Herod the Great, his domi-
nions were divided into four parts. Galilee, being one
of the four parts, was given to his son Herod surnamed
Antipas, *Luke, iii. 1.* and Judea, which was another
fourth part, was given to Archelaus brother of Antipas,
Mat. ii. 22. Philip and Lyfania had the rest, *Luke, iii. 1.*

S. M A T T H E W.

- would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleased Herod.
- 7 Whereupon he promised with an oath, to give her
 8 whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John
 9 Baptists head in a charger. And the king was sorry: nevertheless for the oaths sake, (b) and them which sat with him at meat, he commanded it to
 10 be given her. And he sent and beheaded John in
 11 the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her
 12 mother. And his disciples came, and took up the body and buried it, and went and told Jesus.
- 13 When Jesus heard of it, he departed thence by ship into a desert place, apart: and when the people had heard thereof, they followed him on foot
 14 out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
- 15 And when it was evening his disciples came to him, saying, This is a desert place, and the time (c) is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.
- 16 But Jesus said unto them, They need not depart; give
 17 ye them to eat. And they say unto him, We have
 18 here but five loaves and two fishes. He said, Bring
 19 them hither to me. And he commanded the multitude to sit down on the grass, and took the five
 loaves,

(b) Let no man pretend, that reverence of an oath obligeth him to break any of the laws of God. An oath cannot be binding where the subject of it is unlawful. Nor let respect to the opinion of others tempt him by a false shame to venture upon sin. For, what is that, but to prefer a point of honour and reputation before the favour of God, which is better than all the world can bestow?

(c) The day is spent.

C H A P. XIV.

loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrained (d) his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when
23 he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was
24 come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the
25 wind was contrary. And in the fourth watch of the night, (e) Jesus went unto them walking on the sea.
26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they
27 cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not
28 afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go
30 to Jesus. But when he saw the wind boisterous, he was afraid: and beginning to sink, he cried, saying,
31 Lord, save me. And immediately Jesus stretched forth

(d) Persuaded his disciples. See *Luke*, xiv. 23.

(e) The Jews distinguished the time of the night by four watches. See *Mark*, xiii. 35. The first watch, which was called evening, began at six o'clock, and ended at nine. The second continued to midnight: The third to three o'clock in the morning, which they called cock-crowing: and the fourth watch was from three until sunrise or six in the morning; when the day, properly so called, began.

S. MATTHEW.

forth *his* hand, and caught him, and said unto him,
O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind
33 ceased. Then they that were in the ship, came and
worshipped him, saying, Of a truth thou art the
Son of God.

34 And when they were gone over, they came into
35 the land of Genesaret. And when the men of
that place had knowledge of him, they sent out in-
to all that country round about, and brought unto
36 him all that were diseased, And besought him,
that they might only touch the hem of his garment:
and as many as touched were made perfectly whole.

C H A P XV.

1 **T**HEN came to Jesus scribes and Pharisees,
2 which were of Jerusalem, saying, Why do thy
disciples transgress the tradition of the elders? (a)
for they wash not their hands when they eat
3 bread. But he answered and said unto them, Why
do you also transgress the commandment of God
4 by your tradition? For God commanded, saying,
Honour thy father and mother: and, he that curs-
5 eth father or mother, let him die the death. But
ye say, Whosoever shall (b) say to *his* father, or
his mother, *It is* a gift by whatsoever thou mightest
be

(a) Traditions are doctrines and practices handed down from former times, but without authority of scripture. See some particulars of this kind in *Mark*, vii. 4. 8. The Romanists have likewise their traditions, on which they lay great stress.

(b) That is, Whosoever shall dedicate to God, for some pious use, what he ought to give for the support of his parents, he is not bound by the commandment. Alas! how unworthy a notion this is, to imagine, that God will accept a present or bribe, to set aside the force of his own laws, and overthrow the first principles and duties of nature!

C H A P. XV.

6 be profited by me, And honour not his father or
 his mother, *he shall be free*. Thus have ye made the
 commandment of God of none effect by your tra-
 7 dition. Ye hypocrites, well did Esaias prophesy of
 8 you, saying, This people draweth nigh unto me
 with their mouth, and honoureth me with their lips:
 9 but their heart is far from me. But in vain they do
 worship me, teaching *for doctrines* the command-
 ments of men.

10 And he called the multitude, and said unto them,
 11 (c) Hear and understand. Not that which goeth
 into the mouth defileth a man: but that which com-
 12 eth out of the mouth, this defileth a man. Then
 came his disciples, and said unto him, Knowest
 thou that the Pharisees were offended after they
 13 heard this saying? But he answered and said, Every
 plant which my heavenly Father hath not planted,
 14 shall be rooted up. Let them alone: they be blind
 leaders of the blind. And if the blind lead the blind,
 15 both shall fall into the ditch. Then answered Peter,
 and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understand-
 17 ing? Do not ye yet understand (d), that whatsoever
 entereth in at the mouth, goeth into the belly, and
 18 is cast out into the draught? But those things which
 proceed out of the mouth, come forth from the heart,
 19 and they defile the man. For out of the heart pro-
 ceed

(c) Attend and consider, that ye may understand.

(d) Observe how strong this argument is against plac-
 ing religion in the distinction between flesh and fish;
 allowing the one to be eaten on certain days, and
 forbidding the other: whereas there can be no mor-
 tal defilement in the nature of any kind of food; for
 every creature of God is good, and nothing to be re-
 fused, if it be received with temperance and thanksgiv-
 ing, 1 Tim. iv. 4. See Note on Acts, xv. 21.

S. M A T T H E W.

ood evil thoughts, murders, adulteries, fornications,
 20 thefts, false witness, blasphemies. These are the
 things which defile a man: but to eat with unwashen
 hands, defileth not a man.

21 Then Jesus went thence, and departed into the
 22 coasts of Tyre and Sidon (e). And behold, a woman
 of Canaan came out of the same coasts, and cried
 unto him, saying, Have mercy on me, O Lord,
 thou son of David; my daughter is grievously vexed
 23 with a devil. But he answered her not a word.
 And his disciples came and besought him, saying,
 24 Send her away, for she crieth after us. But he an-
 swered and said, I am not sent, but unto the lost sheep
 25 of the house of Israel. Then came she and wor-
 26 shipped him, saying, Lord, help me. But he an-
 swered, and said, It is not meet to take the childrens
 27 bread, and to cast it to dogs. And she said, Truth,
 Lord: yet the dogs eat of the crumbs which
 28 fall from their masters table. Then Jesus answered
 and said unto her, O woman, great is thy faith: be
 it unto thee even as thou wilt. And her daughter
 was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto
 the sea of Galilee, and went up into a mountain, and
 30 sat down there. And great multitudes came unto
 him, having with them those that were lame, blind,
 dumb, maimed, and many others, and cast hem down
 31 at Jesus feet, and he healed them: Insomuch that the
 multitude wondered when they saw the dumb to speak,
 the maimed to be whole, the lame to walk, and the
 blind to see: and they glorified the God of Israel.

32 Then Jesus called his disciples unto him, and said,
 I have compassion on the multitude, because they
 continue with me now three days, and have nothing
 to eat: and I will not send them away fasting, lest
 they

(e) See Mark, vii. 26.

C H A P. XVI.

33 they faint in the way. And his disciples say unto him, Whence should we have so much bread in the
34 wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? and
35 they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground.
36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disci-
37 ples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the
38 broken meat that was left, seven baskets full. And they that did eat, were four thousand men, beside
39 women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

C H A P. XVI.

1 **T**HE Pharisees also, with the Sadducees, came, and tempting, desired him that he would shew them
2 a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be fair*
3 *weather*: for the sky is red. And in the morning, *It will be foul weather to-day*: for the sky is red and lowring. O ye hypocrites, ye can discern the
4 face of the sky, but can ye not *discern* the signs of the times? A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the Prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other
6 side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the (a) leaven of the Pharisees, and of the Sadducees.

(a) The leaven of the Pharisees and Sadducees is the doctrine, the groundless traditions and false opinions, which they mixed with the true word of God, and made it thereby of no effect. *Chap. xv. 5. 17. Mark, vii. 4. 8.*

6. MATTHEW.

- 7 cees. And they reasoned among themselves, say-
 8 ing, *It is* because we have taken no bread. *Which*
 when Jesus perceived, he said unto them, (b) O ye
 9 of little faith, why reason ye among yourselves, be-
 cause ye have brought no bread? Do ye not yet
 understand, neither remember the five loaves of the
 five thousand, and how many baskets ye took up?
 10 Neither the seven loaves of the four thousand, and
 11 how many baskets ye took up? How is it that ye
 do not understand, that I spake *it* not to you con-
 cerning bread, that ye should beware of the leaven
 12 of the Pharisees, and of the Sadducees? Then un-
 derstood they how that he had *them* not beware of
 the (c) leaven of bread, but of the doctrine of the
 Pharisees, and of the Sadducees.
 13 When Jesus came into the coasts of Cesarea Phi-
 lippi, he asked his disciples, saying, Whom do men
 14 say, that I, the Son of man, am? And they said,
 Some *say that thou art* John the Baptist, some Elias,
 15 and others Jeremias, or one of the prophets. He
 16 saith unto them, But whom say ye that I am? And
 Simon Peter answered and said, Thou art Christ,
 17 the Son of the living God. And Jesus answered
 and said unto him, Blessed art thou, Simon Bar-jona:
 for

(b) If you had made use of either your understand-
 ing, or your memory, you must have known, that it
 was not of bread literally that I spoke. For, you
 have very lately seen me produce a great quantity by
 miracle, and feed the multitude with it on two differ-
 ent occasions.

(c) Bread is metaphorically used for the doctrine,
 or distinguishing tenets of any religious sect. In the
 like sense Christ calls himself *the bread* that came down
 from heaven, and invites the Jews to eat of that bread,
 and, by a yet stronger figure, to eat his flesh; that is,
 to receive and digest his doctrine, as the true food and
 nourishment of the soul to everlasting life. *John*, vi. 51.

C H A P. XVI.

- For flesh and blood hath not revealed *it* unto thee,
 18 but my Father which is in heaven. And I say also
 unto thee, that thou art (*d*) Peter, and upon this
 rock I will build my church: and the gates of hell
 19 shall not prevail against it. And I will give unto
 thee the keys of the (*e*) kingdom of heaven: and
 whatsoever thou shalt bind on earth, shall be bound
 in heaven: and whatsoever thou shalt loose on earth,
 20 shall be loosed in heaven. Then charged he his
 disciples (*f*), that they should tell no man that he
 was Jesus the Christ.
 21 From that time forth began Jesus to shew unto
 his disciples, how that he must go unto Jerusalem,
 and suffer many things of the elders, and chief priests,
 and scribes, and be killed, and be raised again the
 22 third day. Then Peter took him, and began to re-
 buke

(*d*) Peter signifies a stone or rock. The belief that Jesus was the Christ is the rock and foundation stone of the Christian Church.

(*e*) The kingdom of heaven, we must remember, is the kingdom of the gospel, *Chap.* iii. 2. and by the keys is to be understood the power of opening the door, and admitting disciples into the church of Christ. St. Peter was accordingly the first apostle who made converts to christianity, by preaching the gospel on the day of Pentecost to the Jews, *Acts*, ii. 14. and afterwards to Cornelius from among the Gentiles, *Acts*, xi. 30. By binding and loosing in this place may best be understood, so far as it is appropriated to St. Peter, a miraculous power of inflicting sickness, or relieving men from it. The woman whom our Saviour healed on the sabbath-day is said to have been bound by Satan eighteen years, but was then loosed from her infirmity. *Luke*, xiii. 12. 16.

(*f*) The publick and general acknowledgement of this important truth might have provoked the Jews to put him to death before the time was come, which the divine wisdom had appointed for that event.

S. M A T T H E W.

- buke him, saying, Be it far from thee, Lord: this
23 shall not be unto thee. But he turned, and said unto
Peter, Get thee behind me (g), Satan, thou art an
offence unto me: for thou savourest not the things
that be of God, but those that be of men.
24 Then said Jesus unto his disciples, If any man
will come after me, let him deny himself, and take
25 up his cross (h), and follow me. For whosoever will
save his life, shall lose it: and whosoever will lose
26 his life for my sake, shall find it. For what is a
man profited, if he shall gain the whole world,
and lose his own soul? or what shall a man
27 give in exchange for his soul? For the Son of man
shall come in the glory of his Father, with his an-
gels; and then he shall reward every man accord-
28 ing to his works. Verily I say unto you, There be
some standing here, which shall not taste of death (i),
till they see the Son of man coming in his kingdom.

C H A P. XVII.

- 1 **A**ND after (a) six days, Jesus taketh Peter,
James and John his brother, and bringeth them up
2 into an high mountain apart, And was transfigured
before them, and his face did shine as the sun, and
3 his raiment was white as the light. And (b) behold,
there appeared unto them Moses and Elias talking
4 with him. Then answered Peter, and said unto
Jesus, Lord, it is good for us to be here: if thou
wilt,

(g) Satan signifies an enemy, and offence means the hin-
drance, or impediment (*Chap. xviii. 6.*) which Peter cast
in our Saviour's way, by opposing the method which
God had appointed for the salvation of mankind, through
a suffering Messiah.

(h) See *Chap. x. 38.*

(i) See *Luke, ix. 27.*

(a) Six entire days after. *Luke, ix. 28.*

(b) See *Mark, ix. 4.*

C H A P. XVII.

wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud (c) overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard *it*, they fell on their face, and were fore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lift up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes, that Elias must first come? And Jesus answered and said (d) unto them, Elias truly shall first come, and restore all things: But I say unto you (e), that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, Lord, have mercy on my son, for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him.

Then

(c) That glorious light, in which the divine majesty used to appear to the Jews on very solemn and extraordinary occasions.

(d) It is indeed prophesied that Elias was to come before the Messiah, to prepare the way for him. *Isaiah*, xl. 3.

(e) But the prophecy is already fulfilled by John the Baptist, who came in the spirit and power of Elias. *Chap. xi. 14.*

S. M A T T H E W.

- 17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.
- 18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.
- 19 Then came the disciples to Jesus apart, and said, Why
- 20 could not we cast him out? And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith (*f*) as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and
- 21 nothing shall be impossible unto you. Howbeit, this kind goeth not out, but by prayer and fasting.
- 22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the
- 23 hands of men: And they shall kill him, and the third day he shall be raised again: and they were exceeding sorry.
- 24 And when they were come to Capernaum, they that received tribute-money, came to Peter, and said,
- 25 Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tri-
- 26 bute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him,
- 27 Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give it unto them for me and thee.

CHAP.

(*f*) If you were firmly established in a just trust in God, the divine power would assist you, and you would find

C H A P. XVIII.

- 1 **A**T the same time came the disciples unto Jesus,
 saying, Who is the greatest in the kingdom of
 2 heaven (a)? And Jesus called a little child unto him,
 3 and set him in the midst of them, And said, Verily
 I say unto you, Except ye be converted and become
 as little children, ye shall not enter (b) into the
 4 kingdom of heaven. Whosoever therefore shall
 humble himself as this little child (c), the same is
 5 greatest in the kingdom of heaven. And whoso shall
 receive one such little child in my name, receiveth
 6 me. But whoso shall offend (d) one of these little
 ones which believe in me, it were better for him
 that a millstone were hanged about his neck, and
 that he were drowned in the depth of the sea.
 7 Wo unto the world because of offences: for it
 must needs be that offences come: but wo to that
 8 man by whom the offence cometh. Wherefore (e) if
 thy hand or thy foot offend thee, cut them off, and
 cast *them* from thee: it is better for thee to enter
 into life halt or maimed, rather than having two
 hands

find nothing too difficult for you. However you must not expect that assistance without a persevering course of the most fervent devotion, and the strictest self-government and mortification of all carnal appetites. See Chap. xxi. 21.

(a) Who will be greatest when the state of christianity shall be established? See Chap. iii. 2.

(b) Ye cannot be my disciples, or profess my religion.

(c) Innocency and humility are the greatest honour and perfection in the character of a Christian.

(d) To *offend* signifies to obstruct the salvation of any one by leading him into error or sin. And thus likewise the word is to be understood, in the following verses, for whatever is an hindrance or impediment to us in our christian course. Luke xvii. 1.

(e) See Chap. v. 29.

8. MATTHEW.

- hands or two feet, to be cast into everlasting fire.
- 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast
- 10 into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my
- 11 Father which is in heaven (f). For the Son of man
- 12 is come (g) to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh
- 13 that which is gone astray (h)? And if so be that he find it, verily I say unto you, he rejoiceth more of that
- 14 sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover,

(f) God's providence perpetually watcheth over the least and the meanest of the children of men; the holy angels who stand before the face of God, that is, who continually enjoy his glorious presence, being ministering spirits to execute the divine commands for their protection and benefit. If little children then be thus the care of heaven, we surely ought to think no condescension too great whereby we can do them any good, whether by religious education or profitable example. But let us observe further on this passage, that the angels being the messengers of God, and employed by him for the service of mortals, are not the objects of our worship; which is to be paid to God alone, who is both their Lord and ours.

(g) Not only are the angels thus employed, but it was the very purpose for which even the Son of God came into the world, to seek and bring back them who had strayed away.

(h) See *Luke*, xv. 3.

C H A P. XVIII.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone (*i*): if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take
 16 with thee one or two more, that in the mouth of two or three witnesses every word may be established.
 17 And if he shall neglect to hear them, tell it unto the church (*k*): but if he neglect to hear the church, let him be unto thee as an heathen man and a pub-
 18 lican. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven (*l*): and whatsoever ye shall loose on earth, shall be loosed in
 19 heaven. Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them (*m*) of my Father
 which

(*i*) Harbour not in your minds the spirit of revenge, or resentment; but endeavour to make any one who has offended you sensible of his fault by every means of prudence and christian charity: first privately between yourselves; or if a reconciliation cannot be brought about by private admonition, then desire one or two more, whose advice the party offending may probably be governed by; and if that fails, but not otherwise, you may apply to the publick for redress.

(*k*) To the church, or society of your christian brethren. And any person, who refuseth to conform, in the great duties of morality, to the general sense of his fellow Christians, is no longer worthy to be accounted a member of their body; but ought to be put out from it, and his company to be avoided, as the Jews avoid that of a heathen and Roman tax-gatherer. See Chap. v. 46.

(*l*) Whatsoever shall be thus wisely and solemnly determined, the sentence, whether of forgiveness on the one hand, or of punishment on the other, will be approved and ratified in heaven.

(*m*) For God is always ready to grant the prayers of a very small number of his servants: how much more then in a case of this importance?

3. MATTHEW.

- 20 which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.
- 21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven (n).
- 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children (o), and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord
- all

(n) Our forgiveness of each other must be unlimited, both as to the number and the nature of the injuries done; and the mercy which we desire at the hands of God, is the rule and example we must follow.

(o) This power the creditor had over an insolvent debtor among the Jews. See 2 Kings, iv. 1.

C H A P. XIX

32 all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
 33 Shouldst not thou also have had compassion on thy
 34 fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors,
 35 till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

C H A P. XIX.

1 **A**ND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and
 2 came into the coasts of Judea, beyond Jordan: And great multitudes followed him, and he healed them there.
 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put
 4 away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and
 5 female (*a*); And said, For this cause shall a man leave father and mother, and shall cleave to his wife:
 6 and they twain shall be one flesh. Wherefore they are no more twain, but one flesh? What therefore God hath joined together, let no man put asunder.
 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?
 8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives:
 9 but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife except *it be*
for

(*a*) One male and one female, and joined them together as man and wife. This union then has the sanction of God, which cannot be dissolved but for the guilt of the parties.

S. MATTHEW.

for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away, doth commit adultery (*b*).

- 10 His disciples say unto him, If the case of the man
 11 be so with *his* wife, it is not good to marry (*c*). But
 he said unto them, All men cannot receive this
 12 saying, save *they* to whom it is given (*d*). For there
 are some eunuchs, which were so born from *their* mo-
 thers womb ; and there are some eunuchs, which
 were made eunuchs of men : and there be eunuchs,
 which have made themselves eunuchs for the king-
 dom of heavens sake (*e*). He that is able to receive
it, let him receive *it*.

Then

(*b*) The ceremony and form of a subsequent marriage, whilst the former is subsisting, cannot release either man or woman from their vows : therefore for such as are already married to others, to cohabit together, tho' under the name of husband and wife, is adultery. See *Rom.* vii. 3. Herod's marriage with Herodias, (*Mark*, vi. 17.) and Felix's marriage with Drusilla, (*Acts*, xxiv. 25.) tho' probably solemnized in the usual form, yet were of this kind, and their cohabiting together was not the less sinful.

(*c*) This was said by the disciples, not in publick, but when they were come into the house. *Mark*, x. 10.

(*d*) Notwithstanding all the hazards and inconveniences which you may think belong to matrimony, every one cannot enjoy a single life : such continence being the special gift of God. *1 Cor.* vii. 7. Can the Church of Rome then have any right to bind monks and nuns and all their clergy by vows not to marry, when probably many cannot abstain without sin ?

(*e*) Abstained from matrimony that they might be free to embrace christianity, which at that time exposed them who professed it to such difficulties and dangers, as the cares of a family might have discouraged them from undergoing.

C H A P. XIX.

- 13 Then were there brought unto him little children,
that he should put *his* hands on them, and pray: and
14 the disciples rebuked them. But Jesus said, Suffer
little children, and forbid them not to come unto me:
15 for of such is the kingdom of heaven (*f*). And he
laid *his* hands on them, and departed thence.
- 16 And behold, one came and said unto him, Good
master, what good thing shall I do that I may have
17 eternal life? And he said unto him, Why callest
thou me good? *there is none good but one, that is*
God (*g*): but if thou wilt enter into life, keep the
18 commandments. He saith unto him, Which? Je-
sus said, Thou shalt do no murder, Thou shalt not
commit adultery, Thou shalt not steal, Thou shalt
19 not bear false witness, Honour thy father and
thy mother: and, Thou shalt love thy neigh-
20 bour as thy self. The young man saith unto
him, All these things have I kept from my
21 youth up: what lack I yet? Jesus said unto him,
If thou wilt be perfect, go *and* sell that thou hast,
and give to the poor, and thou shalt have treasure in
22 heaven: and come *and* follow me. But when the
young man heard that saying, he went away sorrow-
ful: for he had great possessions.
- 23 Then said Jesus unto his disciples, Verily I say
unto you, that a rich man shall hardly enter into the
24 kingdom of heaven (*h*). And again I say unto you,
It

(*f*) The kingdom of the gospel consists of such sub-
jects. *Chap. xviii. 4.*

(*g*) The title you have given me, if you desire it to
be understood in its true and full import, implies your
belief, that I am come from God; for he alone is the
author and source of all good.

(*h*) Here again we must remember, that to enter into
the kingdom of heaven is to become a Christian, which

G

they

S. M A T T H E W.

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom
 25 of God. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be
 26 saved (*i*)? But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible (*k*).

27 Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall
 28 we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred-
 30 fold, (*l*) and shall inherit everlasting life. But many *that are* first, shall be last; and the last *shall be* first.

C H A P.

they who had great possessions were unwilling to do, on account of the losses they might sustain by persecution. But the everlasting kingdom of glory hereafter is equally open to all true disciples of Christ, rich, or poor; for, it is not the condition we are placed in here, whether it be high or low, but the use we make of it, that will determine our condition in the life to come.

(*i*) If the rich and great do not become Christians, how then can the gospel be established?

(*k*) In the ordinary course of things it may seem to be impossible: but God is nevertheless able to accomplish his own purposes, even by the most improbable and unexpected means.

(*l*) In the peace, comfort and joy of his own mind, which are infinitely more valuable than all worldly goods; and he shall moreover be entitled to an eternal inheritance in heaven.

C H A P. XX.

- 1 **F**OR the kingdom of heaven is like unto a man
that is an householder, which went out early in the
morning to hire labourers into his vineyard (a).
2 And when he had agreed with the labourers for a
3 penny a day, he sent them into his vineyard. And
he went out about the third hour, and saw others
4 standing idle in the market-place. And said unto
them, Go ye also into the vineyard, and whatsoever
is right, I will give you. And they went their way.
5 Again he went out about the sixth and ninth hour,
6 and did likewise. And about the eleventh hour (b)
he went out, and found others standing idle, and
saith unto them, Why stand ye here all the day idle?
7 They say unto him, Because no man hath hired us.
He saith unto them, Go ye also into the vineyard,
8 and whatsoever is right, *that* shall ye receive. So
when even was come, the lord of the vineyard
saith unto his steward, Call the labourers, and give
them *their* hire, beginning from the last unto the
9 first. And when they came that *were hired* about
the eleventh hour, they received every man a penny.
10 But when the first came, they supposed that they
should have received more; and they likewise re-
11 ceived every man a penny. And when they had re-

G 2

ceived

(a) By this parable the Jews were taught, that the Gentiles were equally beloved by God with themselves, and though not admitted into covenant so early, yet if they made a better use of that benefit, would be preferred before them. But no conclusion can be drawn from this parable in favour of a death-bed repentance; the plain design of it being, on the contrary, to shew the necessity of care and diligence, if we expect the favour of God.

(b) The Jews divided the day from sun-rise to sun-set into twelve hours (*John xi. 9.*) The eleventh hour then was the last hour of the day before the sun went down.

S. M A T T H E W.

- ceived *it*, they murmured against the good man of the
12 house, Saying, these last have wrought but one
hour, and thou hast made them equal unto us,
which have borne the burden and heat of the day.
13 But he answered one of them, and said, Friend, I do
thee no wrong: didst not thou agree with me for a
14 penny? Take *that* thine *is*, and go thy way: I
15 will give unto this last, even as unto thee. Is it not
lawful for me to do what I will with mine own? is
16 thine eye evil, because I am good? So the last
shall be first, and the first last: for many be called,
but few chosen.
17 And Jesus going up to Jerusalem, took the twelve
disciples apart in the way, and said unto them,
18 Behold, we go up to Jerusalem, and the Son of man
shall be betrayed unto the chief priests, and unto
the scribes, and they shall condemn him to death (c),
19 And shall deliver him to the Gentiles to mock, and
to scourge, and to crucify *him*: and the third day he
shall rise again.
20 Then came to him the mother of Zebedees chil-
dren, with her sons, (d) worshipping *him*, and desiring
21 a certain thing of him. And he said unto her,
What wilt thou? She saith unto him, Grant that
these my two sons may sit; the one on thy right-hand,
22 and the other on thy left in thy kingdom (e). But
Jesus answered and said, Ye know not what ye ask.
Are

(c) We are going to Jerusalem, and it is therefore proper that I should forewarn you what is to happen there.

(d) It is often the foolish ambition of parents to advance their childrens fortune, without thinking how to qualify them for the favour of God, on whom alone depends their happiness as well in this life as in the next.

(e) The notion that Christ's kingdom was to be a temporal

C H A P. XX.

- Are ye able to drink of the cup (*f*) that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are
- 23 able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right-hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my
- 24 Father. And when the ten heard *it*, they were moved with indignation against the two brethren.
- 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you:
- 26 but whosoever will be great among you, let him be your minister. And whosoever will be chief among
- 27 you, let him be your servant (*g*). Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- 29 And as they departed from Jericho, a great multitude followed him. And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord,
- 30 thou son of David (*h*). And the multitude rebuked them, because they should hold their peace (*i*): but
- 31 they
- G 3

temporal one was so general, that even our Lord's disciples were under that mistake until after his resurrection.

(*f*) To drink of a cup signifies to suffer affliction, and to be baptized is here used for being plunged into deep distress.

(*g*) The way to excel others is, to labour for their good and serve them with offices of kindness.

(*h*) To call Jesus Son of David was an acknowledgment that he was the Christ. See *Chap. xxii. 43.*

(*i*) In order that they might hold their peace.

S. M A T T H E W.

they cried the more, saying, Have mercy on us, O
 32 Lord, thou son of David. And Jesus stood still, and
 called them, and said, What will ye that I shall do
 33 unto you? They say unto him, Lord, that our eyes
 34 may be opened. So Jesus had compassion on them,
 and touched their eyes: and immediately their eyes
 received sight, and they followed him.

C H A P. XXI.

1 **A**ND when they drew nigh unto Jerusalem, and
 were come to Bethphage, unto the mount of Olives,
 2 then sent Jesus two disciples, Saying unto them,
 Go into the village over against you, and straight-
 way ye shall find an ass tied, and a colt with her:
 3 loose *them*, and bring *them* unto me. And if any
 man say ought unto you, ye shall say, The Lord hath
 need of them: and straightway he will send them.
 4 All this was done, that it might be fulfilled which
 5 was spoken by the prophet, (a) saying, Tell ye the
 daughter of Sion, Behold, thy king cometh unto
 thee, meek, and sitting upon an ass, and a colt the
 6 sole of an ass. And the disciples went, and did as
 7 Jesus commanded them, And brought the ass, and
 the colt, and put on them their clothes, and they set
 8 *him* thereon. And a very great multitude spread
 their garments in the way; others cut down branch-
 es from the trees, and strewed *them* in the way.
 9 And the multitudes that went before, and that follow-
 ed, cried, saying, Hosanna (b) to the son of David:
 blessed is he that cometh in the name of the Lord,

Hosanna

(a) Events were so admirably disposed by the wise
 providence of God to fulfil his purposes, that the mi-
 nutest circumstances relating to Christ were described
 beforehand, in order to prepare men for his reception.

(b) See *Luke*, xix. 40. God save the son of David!
 This

C H A P. XXI.

- 10 Hofanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who
 11 is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.
- 12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and
 13 the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.
- 14 And the blind and the lame came to him in the
 15 temple, and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, they were sore
 16 displeased, And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
- 17 And he left them, and went out of the city into
 18 Bethany, and he lodged there. Now in the morning as he returned into the city, he hungred. And
 19 when he saw a fig-tree (*c*) in the way, he came to it, and

This is an application of *Psalms* cxviii. 25. 26. which they used to sing at the Passover, and is supposed to be the hymn sung by our blessed Saviour and the apostles before he went to the garden where he was betrayed.

(*c*) This fig-tree growing by the road-side, was probably no man's property; and if it were, being barren, no man was injured by the miracle.

Considered in a moral light, this may be a caution to us, not to be barren, or unfruitful in the work of the Lord. Otherwise, if we have only the shew and profession of christianity, and bring forth only leaves, without producing the fruits of it in holiness of life, we shall be devoted to destruction.

S. M A T T H E W.

- and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.
- 20 And when the disciples saw *it*, they marvelled, say-
- 21 ing, How soon is the fig-tree withered away? Jesus answered and said unto them, Verily I say unto you, if ye have faith and doubt not (*d*), ye shall not only do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and
- 22 be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.
- 23 And when he was come into the temple, the chief priests and elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this
- 24 authority? And Jesus answered and said unto them, I also will ask you one thing; which if ye tell me, I in like wise will tell you by what authority I do
- 25 these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?
- 26 But if we shall say, Of men; we fear the people; for
- 27 all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority do I these things.
- 28 But what think you? A certain man had two sons, and he came to the first, and said, Son, go work
- 29 to day in my vineyard. He answered and said, I will

(*d*) No encouragement is hereby given to any enthusiastic notion of the power of faith: but it is a strong figurative expression, signifying that by a firm and lively trust in God, the disciples would be enabled to work the greatest miracles. See *Chap. xvii. 20.*

C H A P. XXI.

- will not: but afterward he repented, and went.
- 30 And he came to the second, and said likewise. And he answered and said, I go, Sir; and went not.
- 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots (e) go into the kingdom of God before you.
- 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.
- 33 Hear another parable: There was a certain householder (f) which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and
- 34 went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
- 35 And the husbandmen took his servants, and beat one, and

(e) Even publicans and harlots, persons whom you most hate and despise. repent and become Christians, (*Chap. xix. 23.*) whilst you obstinately set yourselves against the gracious terms of the gospel.

(f) The owner of the vine-yard is God; the husbandmen are the Jews, his chosen, peculiar people; the servants were the prophets, who were sent to warn them to give the fruits of a holy and good life. But instead of amending by their admonitions, they put them to death. Thus they did likewise by the Son of God himself. The Jews then being no longer worthy of the divine grace which they thus abused, the vineyard was given to others, i. e. the gospel was preached to other nations, whereby we have been called out of darkness unto his marvellous light. Let us then take care to walk as children of light, in all holiness and virtue; for in proportion to the means of grace will be our account at the last day.

S. MATTHEW.

36 and killed another, and stoned another. Again, he
 sent other servants, more than the first: and they
 37 did unto them likewise. But last of all, he sent un-
 to them his son, saying, They will reverence my
 38 son. But when the husbandmen saw the son, they
 said among themselves, This is the heir, come, let
 us kill him, and let us seize on his inheritance.
 39 And they caught *him*, and cast him out of the vine-
 40 yard, and slew *him*. When the Lord therefore of
 the vineyard cometh, what will he do unto those
 41 husbandmen? They say unto him, He will misera-
 bly destroy those wicked men, and will let out his
 vineyard unto other husbandmen, which shall ren-
 42 der him the fruits in their seasons. Jesus saith un-
 to them, Did ye never read in the scriptures, The
 stone which the builders rejected, the same is become
 43 the head of the corner: this is the Lords doing,
 and it is marvellous in our eyes? Therefore say I
 unto you, The kingdom of God shall be taken from
 you (g), and given to a nation bringing forth the fruits
 44 thereof. (h) And whosoever shall fall on this stone,
 shall be broken: but on whomsoever it shall fall, it
 45 will grind him to powder. And when the chief
 priests and Pharisees had heard his parables, they
 46 perceived that he spake of them. But when they
 sought to lay hands on him, they feared the multi-
 tude, because they took him for a prophet.

C H A P. XXII.

1 **A**ND Jesus answered and spake unto them again
 2 by parables, and said, The kingdom of heaven is
 like unto a certain king, which made a marriage
 for

(g) You will lose the benefit of the gospel revelation.

(h) Whosoever shall oppose Christ, shall do it in vain, and to his own damage: but whosoever shall wilfully and finally reject him, upon that man the vengeance of Christ shall fall, to his utter destruction.

C H A P. XXII.

3 for his Son, And sent forth his servants to call them
 that were bidden to the wedding: and they would
 4 not come. Again he sent forth other servants, say-
 ing, Tell them which are bidden, Behold, I have
 prepared my dinner: my oxen and my fatlings *are*
 killed, and all things *are* ready: come unto the mar-
 5 riage. But they made light of *it*, and went their
 ways, one to his farm, another to his merchandise:
 6 And the remnant took his servants, and entreated
 7 *them* spitefully, and slew *them*. But when the king
 heard *thereof*, he was wroth: and he sent forth his
 armies, and destroyed those murderers, and burnt up
 8 their city. Then saith he to his servants, The wed-
 ding is ready, but they which were bidden were *not*
 9 worthy. Go ye therefore into the high-ways, and
 10 as many as ye shall find, bid to the marriage. So
 those servants went out into the *high-ways*, and ga-
 thered together all as many as they found, both bad
 and good: and the wedding was furnished with
 11 guests. And when the king came in to see the guests,
 he saw there a man which had not on a wedding-
 12 garment (*a*): And he saith unto him, Friend, how
 camest thou in hither, not having a wedding-gar-
 13 ment? And he was speechless (*b*). Then said the
 king to the servants, Bind him hand and foot, and
 take him away, and cast *him* into outer darkness:
 there

(*a*) Considered in a moral and practical light, this
 parable should teach us the necessity of adorning the
 soul with all christian graces and virtues, that we may
 always be in a due state of preparation to approach
 God, in any act of religion, and also to stand before
 him with humble confidence at the day of judgment.

(*b*) He had no reply to make; it being the custom
 in the East for great men to keep a number of gar-
 ments for their guests to wear on occasions of ceremo-
 ny and festivity; so that it was a mark of insolence
 and contempt in this man not to put on the garment
 that was provided for him as well as for the rest.

S. M A T T H E W.

- 14 there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.
- 15 Then went the Pharisees, and took counsel how
- 16 they might intangle him in *his* talk. And they sent out unto him their disciples, with the Herodians, (c) saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person
- 17 of men. Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cesar, (d) or not?
- 18 But Jesus perceived their wickedness, and said, Why
- 19 tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny (e).
- 20 And he saith unto them, Whose *is* this image and
- 21 superscription? (f) They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar, the things which are Cesars: and unto God, the
- 22 things that are Gods. When they had heard *these* words, they marvelled, and left him, and went their way.
- 23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him,
- 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise

(c) The Pharisees were against paying tribute: but the Herodians were of king Herod's party, and asserted the Roman emperor's right to it.

(d) Cesar was a general title given to all the Roman emperors.

(e) The penny mentioned here and in other passages of the New Testament, is the Roman penny, equal in value to seven-pence halfpenny English.

(f) They would not have allowed the Roman-money, which bore the name and head of the emperor, to pass current among them, if they had not been his subjects.

C H A P. XXII.

25 raise up seed unto his brother. Now there were
 with us seven brethren; and the first, when he had
 married a wife, deceased, and having no issue, left
 26 his wife unto his brother. Likewise the second also,
 27 and the third, unto the seventh. And last of all the
 28 woman died also. Therefore in the resurrection,
 whose wife shall she be of the seven? for they
 29 all had her. Jesus answered and said unto them,
 Ye do err, not knowing the scriptures, nor the pow-
 30 er of God. For in the resurrection they neither
 marry, nor are given in marriage; but are as the
 31 angels of God in heaven. But as touching the re-
 surrection of the dead, have ye not read that which
 32 was spoken unto you by God, saying, I am the
 God of Abraham, and the God of Isaac, and the
 God of Jacob (g)? God is not the God of the dead,
 33 but of the living. And when the multitude heard
this, they were astonished at his doctrine.

34 But when the Pharisees had heard that he had
 put the Sadducees to silence, they were gathered to-
 35 gether. Then one of them *which was* a lawyer,
 asked him a question, tempting him, and saying,
 36 Master, *which is* the great commandment in the
 37 law? Jesus said unto him, Thou shalt love the Lord
 thy God with all thy heart, and with all thy soul,
 and

(g) *To be the God* of any person or people was commonly understood by the Jews themselves to imply the being, in a peculiar manner, their benefactor. The full effect of such a promise was not received by Abraham, Isaac, and Jacob in this life: yet God was not ashamed to be called *their God*, long after their deaths. (See *Heb.* xi. 16. and *Exod.* iii. 6.) It follows therefore, that they are not wholly *dead*, but *living*, to enjoy in due time the completion of God's promises: *for all live unto him*, (as *St. Luke* adds, xx. 38.) though dead to us, they are alive unto God, in whose hands they are, reserved for the great day of reward.

S. M A T T H E W.

38 and with all thy mind. This *is* the first and great
39 commandment. And the second is like unto it,
40 Thou shalt love thy neighbour as thyself. On
41 these two commandments hang all the law and the
prophets.

42 While the Pharisees were gathered together,
Jesus asked them, Saying, What think ye of
Christ? Whose son is he? They say unto him,
43 *The son* of David. He saith unto them, How then
doth David in spirit call him Lord, (*h*) saying,
44 The Lord said unto my Lord, Sit thou on my
right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his Son?
46 And no man was able to answer him a word, (*i*)
neither durst any man (from that day forth) ask him
any more questions.

C H A P. XXIII.

1 **T**HEN spake Jesus to the multitude, and to his
2 disciples, Saying, The Scribes and Pharisees sit in
3 Moses (*a*) seat. All therefore whatsoever they bid
you observe, *that* observe (*b*) and do; but do not
4 ye after their works: for they say and do not. For
they bind heavy burdens, and grievous to be borne,
and lay *them* on mens shoulders, but they them-
selves will not move them with one of their fingers.
But

(*h*) Our blessed Saviour was in his human nature
descended from David, but in a spiritual sense, and in
his divine nature, he was his Lord; as David con-
fesseth. *Psa.* cx. 1.

(*i*) In their answer they must either have contra-
dicted this declaration of David, or else, they must
have condemned themselves for their unbelief.

(*a*) They profess to teach and expound the law
of Moses.

(*b*) Whatsoever they bid you observe, agreeably to
the law of Moses, that observe and do. But imitate
them not in their practice; which is all for shew, and
not from a true principle of religion.

C H A P. XXIII.

- 5 But all their works they do, for to be seen of men :
they make broad their (c) phylacteries, and enlarge
6 the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the
7 synagogues, And greetings in the markets, and to
8 be called of men Rabbi, Rabbi. But be not ye
called Rabbi: for one is your Master, (d) even
9 Christ, and all ye are brethren. And call no man
your father upon the earth: for one is your father
10 which is in heaven. Neither be ye called masters:
11 for one is your master, even Christ. But he that is
12 greatest among you shall be your (e) servant. And
whosoever shall exalt himself, shall be abased; and
he that shall humble himself, shall be exalted.
13 But wo unto you scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven
against men (f): for ye neither go in yourselves,
neither suffer ye them that are entering to go in.
14 Wo unto you scribes and Pharisees, hypocrites;
for

(c) Phylacteries were scrolls of parchment, whereon were written certain precepts of the law which they bound upon their foreheads and arms, and used superstitiously, as charms, to keep off evil spirits. The Jews were commanded to border their garments with fringes, and the Pharisees for pride and ostentation wore these very broad, which made their clothes longer than others. *Mark xii. 38.*

(d) Our Saviour doth not hereby forbid the use of such titles of respect as properly belong to superior rank, or natural relation: but he forbids on the one hand to usurp an undue authority over the conscience, or on the other, to yield an implicit obedience in matters of religion to the dictates of Men.

(e) See *Chap. xx. 26.*

(f) By your perverse interpretation of the Prophets, you endeavour to justify your own obstinacy, and hinder the generality of the people from becoming Christians. *Luke xi. 52.*

S. M A T T H E W.

for ye devour widows houses, and for a pretence
make long prayer; therefore ye shall receive the
15 greater damnation. Wo unto you scribes and Pharisees, hypocrites; for ye compass sea and land to make one (g) profelyte, and when he is made, ye make him two-fold more the child of hell than
16 yourselves. Wo unto you, ye blind guides (h), which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the
17 gold of the temple, he is a debtor. Ye fools, and blind: for whether is greater, the gold, or the
18 temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is
19 guilty. Ye fools, and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
20 Whoso therefore shall swear by the altar, sweareth
21 by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that
22 dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him
23 that sitteth thereon. Wo unto you scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the
24 other undone. Ye blind guides, which strain at a
25 (i) gnat, and swallow a camel. Wo unto you, scribes and Pharisees, hypocrites; for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
Thou

(g) A Profelyte is a Convert, one that comes over from another religion.

(h) See *Chap. v. 34.*

(i) Ye are superstitiously exact in small things, but negligent in those of the greatest importance.

C H A P. XXIII.

- 26 Thou blind Pharisee, cleanse first that *which is*
 27 within the cup and platter, (*k*) that the outside of
 and Pharisees, hypocrites; for ye are like unto
 whited sepulchres, which indeed appear beautiful
 outward, but are within full of dead mens bones,
 28 and of all uncleanness. Even so ye also outward-
 ly appear righteous unto men, but within ye are
 29 full of hypocrisy and iniquity. Wo unto you
 scribes and Pharisees, hypocrites; because ye build
 the tombs of the prophets, and garnish the sepul-
 30 chres of the righteous, And say, If we had been
 in the days of our fathers, we would not have been
 partakers with them in the blood of the prophets.
 31 Wherefore ye be witnesses unto yourselves, that ye
 are the children of them which killed the prophets.
 32 Fill ye up then the measure of your fathers. Ye
 33 serpents, ye generation of vipers, how can ye escape
 the damnation of hell?
 34 Wherefore behold, I send unto you prophets,
 and wise men, and scribes; and *some* of them ye
 shall kill and crucify, and *some* of them shall ye
 scourge in your synagogues, and persecute *them*
 35 from city to city: That upon you may come all
 the righteous blood shed upon the earth, from the
 blood of righteous Abel unto the blood of Zacha-
 rias, son of Barachias, whom ye slew between the
 36 temple and the altar. Verily I say unto you, All these
 37 things shall come upon this generation. O Jerusalem,
 Jerusalem,

(*k*) The cleansing of the heart is of infinitely greater importance. After all your washing, your hands will still be unclean in a moral sense, if you be covetous and unjust in your dealings; and the true way to make them clean is, to employ them in works of charity and compassion.

S. M A T T H E W.

Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and
38 ye would not ! Behold, your house is left unto you
39 desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

C H A P. XXIV.

1 **A**ND Jesus went out, and departed from the temple ; and his disciples came to *him*, for to shew
2 him the buildings of the temple. And Jesus said unto them, See ye not all these things ? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, (*a*) the disciples came unto him privately, saying, Tell us, when shall these things be ? and what *shall be* the sign of thy coming, and of the end of the world ?

4 And Jesus answered and said unto them, Take
5 heed that no man deceive you. For many shall come in my name, saying, I am Christ : and shall
6 deceive many. And ye shall hear of wars, and rumours of wars : see that ye be not troubled : for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom : and there shall be famines, and pestilences, and earthquakes in divers places. All these
8 *are* the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you : and
9 ye

(*a*) This chapter relates principally and more immediately to the destruction of Jerusalem, which is described, however, in the most lofty terms, and by many circumstances suitable to the consummation of all things at the end of the world.

C H A P. XXIV.

ye shall be hated of all nations for my name's sake.
 10 And then shall many be offended, and shall betray
 11 one another, and shall hate one another. And many
 false prophets shall rise, and shall deceive many.
 12 And because iniquity shall abound, the love of man-
 13 ny shall wax cold. But he that shall endure unto
 14 the end, the same shall be (b) saved. And this
 gospel of the kingdom shall be preached in all the
 world, for a witness unto all nations, and then shall
 15 the end come. When ye therefore shall see the abo-
 mination of (c) desolation, spoken of by Daniel the
 prophet, standing in the holy place (whoso readeth,
 16 let him understand) Then let them which be in
 17 Judea, flee into the mountains. Let him which is
 on the house-top, not come down (d) to take any
 18 thing out of his house: Neither let him which is
 19 in the field, return back to take his clothes. And
 wo unto them that are with child, and to them that
 20 give suck in those days. But pray ye that your
 flight be not in the winter, neither on the sabbath-
 21 day: For then shall be great tribulation, such as
 was not since the beginning of the world to this
 22 time, no, nor ever shall be. And except those
 days should be shortened, there should no flesh
 be saved: but for the elect's sake those days shall be
 23 shortened. Then if any man shall say unto you,
 24 Lo, here is Christ, or there: believe it not. For
 there shall arise false Christs, and false prophets, and
 shall

(b) Shall escape, and be saved from the common destruction. *Acts* ii. 21.

(c) The standards and ensigns of the Roman army, in which were statues of the heathen Gods, and of the Cæsars.

(d) Let no consideration whatever hinder his making haste to escape by the shortest way possible; which was on the flat roof of the house. See *Mark* ii. 4.

S. M A T T H E W.

- shall shew great signs and wonders, insomuch that (if *it were* possible) they shall deceive the very elect.
- 25 Behold, I have told you before. Wherefore, if they
- 26 shall say unto you, Behold, he is in the desert, go not forth: behold, *he is* in the secret chambers, believe
- 27 *it* not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the
- 28 coming of the Son of man be. For wheresoever the carcase is, there will the eagles (e) be gathered together.
- 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be (f) shaken.
- 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.
- 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the
- 32 other. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves,
- 33 ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is
- 34 near, *even* at the doors. Verily I say unto you, This generation shall not pass, till all these things
- 35 be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

But

(e) As you know by the resort of ravenous birds that a dead carcase is near the place, so you may judge by the approach of the Roman army (the standard of which was an eagle) that the destruction of Jerusalem is near at hand.

(f) There shall be a general and great convulsion and disorder in the Jewish state.

C H A P. XXIV

- 36 But of that day and hour knoweth no man, no,
 not the angels of heaven, but my Father only.
 37 But as the days of Noe *were*, so shall also the com-
 38 ing of the Son of man be. For as in the days that
 were before the flood, they were eating and drink-
 ing, marrying and giving in marriage, until the
 39 day that Noe entered into the ark, And knew
 not until the flood came, and took them all away;
 so shall also the coming of the Son of man be.
 40 Then shall two be in the field, the one shall be
 41 taken, and the other left. *Two women shall be*
 grinding at the mill, the one shall be taken, and
 the other left.
 42 Watch therefore, for ye know not what hour
 43 your Lord doth come. But know this, that if the
 good man of the house had known in what watch
 the thief would come, he would have watched,
 and would not have suffered his house to be broken
 44 up. Therefore be ye also ready: for in such an
 hour as you think not, the Son of man cometh.
 45 Who then is a faithful and wise servant, whom his
 Lord hath made ruler over his household, to give
 46 them meat in due season? Blessed *is* that servant,
 whom his Lord when he cometh, shall find so
 47 doing. Verily I say unto you, that he shall make
 48 him ruler over all his goods. But and if that evil
 servant shall say in his heart, My Lord delayeth his
 49 coming, And shall begin to smite *his* fellow ser-
 vants, and to eat and drink with the drunken:
 50 The Lord of that servant shall come in a day
 when he looketh not for him, and in an hour that
 51 he is not aware of; And shall cut him asunder;
 and appoint *him* his portion with the hypocrites:
 there shall be weeping and gnashing of teeth.

C H A P.

S. M A T T H E W.

C H A P. XXV.

1 **T**HEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and
2 went forth to meet the bridegroom. And five of
3 them were wise, and five were foolish. They that
were foolish took their lamps, and took no oil with
4 them: But the wise took oil in their vessels with their
5 lamps. While the bridegroom tarried, they all
6 slumbered and slept. And at midnight there was
a cry made, Behold, the bridegroom cometh, go
7 ye out to meet him. Then all those virgins arose,
8 and trimmed their lamps. And the foolish said unto
the wise, Give us of your oil, for our lamps are
9 gone out. But the wise answered, saying, *Not so:*
lest there be not enough for us and (a) you: but go
ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom
came, (b) and they that were ready went in with
11 him to the marriage, and the door was shut. After-
wards came also the other virgins, saying, Lord,
12 Lord, open to us. But he answered and said,
13 Verily I say unto you, I know you not. Watch
therefore, for ye know neither the day nor the
hour, wherein the Son of man cometh.

For

(a) This is quite contrary to the Romish doctrine of Supererogation, or transferring the merits of one person to supply the defects of another; as if it were possible for any to do more than their duty; whereas when we have done all we can, we are but unprofitable servants, *Luke xvii. 10.* and instead of supposing that we have enough of merit to lend to others, we ought to take care that we fall not short ourselves.

(b) Observe the fatal effects of putting off the necessary preparation for meeting our Judge. We ought to be ready whenever he shall be pleased to come. When that time will be, it is not in our power to know.

C H A P. XXV.

14 For *the kingdom of heaven is* as a man travelling
 into a far country, who called his own (c) servants,
 15 and delivered unto them his goods: And unto one
 he gave five talents, to another two, and to another
 one, to every man according to his several ability,
 16 and straightway took his journey. Then he that
 had received the five talents, went and traded with
 17 the same, and made *them* other five talents. And
 likewise he that *had received* two, he also gained
 18 other two. But he that had received one, went and
 19 digged in the earth, and hid his lords money. After
 a long time, the lord of those servants cometh, and
 20 reckoneth with them. And so he that had received
 five talents, came and brought other five talents,
 saying, Lord, thou deliveredst unto me five talents:
 behold, I have gained beside them five talents more.
 21 His lord said unto him, Well done, thou good and
 faithful servant; thou hast been faithful over a few
 things, I will make thee ruler over many things:
 22 enter thou into the joy of thy lord. He also that
 had received two talents, came and said, Lord,
 thou deliveredst unto me two talents: behold, I have
 23 gained two other talents besides them. His lord said
 unto him, Well done, good and faithful servant;
 thou hast been faithful over a few things, I will
 make thee ruler over many things: enter thou into
 24 the joy of thy Lord. Then he which had received
 the one talent, came and said, Lord, I knew thee that
 thou art an hard (d) man, reaping where thou hast
 not

(c) Whatever talents any man possesseth, whether many or few, they are entrusted to him by God, who expects a proportionable improvement to be made of them, and according to the improvement will be the reward.

(d) This is a groundless and false pretence. God requires no more of us than he has given us power to perform

S. M A T T H E W.

- not sown, and gathering where thou hast not straw-
25 ed : And I was afraid, and went and hid thy talent
26 in the earth : lo, there thou hast *that is* thine. His
lord answered and said unto him, Thou wicked and
slothful servant, thou knewest that I reap where I
sowed not, and gather where I have not strawed :
27 Thou oughtest therefore to have put my money to
the exchangers, and then at my coming I should
28 have received mine own with usury. Take there-
fore the talent from him, and give it unto him
29 which hath ten talents. For unto every one that
hath shall be given, and he shall have (e) abun-
dance : but from him that hath not shall be taken
30 away, even that which he hath. And cast ye the
unprofitable servant into outer darkness : there shall
be weeping and gnashing of teeth.
31 When the Son of man shall come in his glory,
and all the holy angels with him, then shall he sit
32 upon the throne of his glory. And before him shall
be gathered all nations ; and he shall separate them
one from another, as a shepherd divideth his sheep
33 from the goats : And he shall set the sheep on his
34 right hand, but the goats on the left. Then shall
the King say unto them on his right hand, Come,
ye blessed of my Father, inherit the kingdom pre-
pared for you from the foundation of the world.
35 For I was an hungred, and ye gave me meat : I
was

perform. But certainly, the stricter we imagine him to be, the more careful we ought to be in improving the talent he has committed to our trust.

(e) Every one that makes a right use of divine grace shall be still further assisted. On the contrary, he that neglects the grace that is given him to profit withal, not only loseth all the benefit he might have made of it in this world, but shall suffer most grievous punishment in the next.

C H A P. XXV.

was thirsty, and ye gave me drink : I was a stranger,
 36 ger, and ye took me in : Naked, and ye clothed
 me : I was sick, and ye visited me : I was in prison,
 37 and ye came unto me. Then shall the righteous
 answer him, saying, Lord, when saw we thee an
 hungred, and fed *thee* ? or thirsty, and gave *thee*
 38 drink ? When saw we thee a stranger, and took
 39 *thee* in ? or naked, and clothed *thee* ? Or when
 saw we thee sick, or in prison, and came unto thee ?
 40 And the King shall answer, and say unto them,
 Verily I say unto you, in as much as ye have done
 it unto one of the least of these my brethren, ye
 41 have done it unto me. Then shall he say also unto
 them on the left hand, Depart from me, ye cursed,
 into everlasting fire, prepared for the devil and his
 42 angels. For I was an hungred, and ye gave me
 no meat : I was thirsty, and ye gave me no drink :
 43 I was a stranger, and ye took me not in : naked,
 and ye clothed me not : sick, and in prison, and ye
 44 visited me not. Then shall they also answer him,
 saying, Lord, when saw we thee an hungred, or
 athirst, or a stranger, or naked, or sick, or in pri-
 45 son, and did not minister unto thee ? Then shall
 he answer them, saying, Verily I say unto you, in
 as much as ye did *it* not to one of the least of these,
 46 ye did *it* not to me. And these shall go away into
 everlasting punishment : but the righteous into life
 eternal.

C H A P. XXVI.

1 **A**N D it came to pass, when Jesus had finished
 2 all these sayings, he said unto his disciples, Ye
 know that after two (a) days is *the feast* of the pass-
 over,

(a) After two days, in the Jewisli phrase, means the
 same as the second day, that is the day following. In
 like manner, after three days signifies the third day.

Chap. xii. 40.

S. M A T T H E W.

ver, and the Son of man is betrayed to be crucified.
 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,
 4 And consulted that they might take Jesus by subtilty, and kill *him*. But they said, Not on the feast-day, *(b)* lest there be an uproar among the people.
 5 Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious *(c)* ointment, and poured *it* on his head, as he sat at meat. But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?
 9 For this ointment might have been sold for much, and given to the poor. When Jesus understood *it*, he said unto them, Why trouble ye the *(d)* woman?
 11 for she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did *it* for my burial. Verily I say unto you, Whersoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Then

(b) On Judas's offer, they changed their design, and Jesus being apprehended in the night in the absence of the multitude, no tumult ensued; divine providence so directing the time of his death as to shew the more plainly, that he was the very Paschal lamb that was slain for the sins of the world.

(c) This ointment was probably a perfumed oil, much used in hot countries. See *Mark* xiv. 3.

(d) Why do you blame the woman? surely, this expence is as well bestowed on me whilst I am alive, as in preparing my dead body for burial; on which occasion you know it is the constant custom to use costly spices and perfumes. *John* xix. 39, 40.

C H A P. XXVI.

- 14 Then one of the twelve, called Judas Iſcariot,
 15 went unto the chief priests, And ſaid *unto them*,
 What will ye give me, and I will deliver him unto
 you? and they covenanted with him for thirty
 16 pieces of ſilver. And from that time he ſought
 opportunity to betray him.
- 17 Now the firſt *day* of the *feſt* of unleavened bread,
 the diſciples came to Jeſus, ſaying unto him,
 Where wilt thou that we prepare for thee to eat the
 18 paſſover? And he ſaid, Go into the city to ſuch
 a man, and ſay unto him, The maſter ſaith, My
 time is at hand, I will keep the paſſover at thy
 19 houſe with my diſciples. And the diſciples did as
 Jeſus had appointed them; and they made ready the
 20 paſſover. Now when the even was come, he ſat
 21 down with the twelve. And as they did eat, he
 ſaid, Verily I ſay unto you, that one of you ſhall
 22 betray me. And they were exceeding ſorrowful,
 and began every one of them to ſay unto him,
 23 Lord, is it I? And he answered and ſaid, He
 that dippeth his hand with me in the diſh, the ſame
 24 ſhall betray me. The Son of man goeth as it is
 written of him: but wo unto that man by whom the
 Son of man is betrayed: it had been good for that
 25 man, if he had not been born. Then Judas,
 which betrayed him, answered, and ſaid, Maſter,
 is it I? He ſaid unto him, (e) Thou haſt ſaid.
- 26 And as they were eating, Jeſus took bread, and
 bleſſed *it*, and brake *it*, and gave *it* to the diſciples, and

(e) Yes; thou art the perſon whom I mean. (Theſe words were ſpoken to Judas apart.) Obſerve on one hand the divine foreknowledge of Chriſt in diſcovering the deſigns of the heart; and on the other hand the deceitfulneſs of ſin, which drives men to their deſtruction, notwithſtanding the plainest warning.

S. MATTHEW.

27 and said, Take, eat; (f) this is my body. And he
 took the cup, and gave thanks, and gave it to
 28 them, saying, Drink ye all of it: For this is my
 blood of the new testament, which is shed for
 29 many for the remission of sins. But I say unto you,
 I will not drink henceforth of this fruit of the vine,
 until that day when I drink it new with you in my
 30 Fathers (g) kingdom. And when they had sung an
 hymn, they went out into the mount of Olives.
 31 Then saith Jesus unto them, All ye shall be offend-
 ed because of me this night: for it is written, I will
 smite the shepherd, and the sheep of the flock shall
 32 be scattered abroad. But after I am risen again,
 33 I will go before you into Galilee. Peter answered
 and said unto him, Though all men shall be offend-
 ed because of thee, yet will I never be offended.
 34 Jesus said unto him, Verily I say unto thee, that
 this night before the cock crow, thou shalt deny me
 thrice.

(f) *This is my body and my blood* is a figurative expression, and must be understood to mean the representation or sign of them; In the same sense as the lamb is called the passover. The bread could not be Christ's natural body, whilst he was alive; for, it was his body that performed the action of breaking and giving the bread: nor could the wine in the cup be his blood; for, that was still flowing in his veins. They who hold the doctrine of Transubstantiation must therefore confess, that no change was made in the substance of the bread or the wine when the words were pronounced by our Saviour. And how can we suppose the words to be more powerful from the mouth of a Priest, than when spoken by our blessed Lord himself? See *Mark* xiv. 22.

(g) When my Father shall have established the kingdom of the gospel by my resurrection; after which I will eat and drink with you as I used to do. He accordingly did so, forty days, until his ascension, *Luke* xxii. 16, 18.

CH A P. XXVI.

35 thrice. Peter said unto him, Though I should die with thee, yet will I not deny *(h)* thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, and 37 began to be sorrowful, and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with 38 me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, *(i)* let this cup pass from me: nevertheless, 39 not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with 40 me one hour? Watch and pray, that ye enter not into *(k)* temptation: the spirit indeed *is* willing, but 41 the flesh *is* weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, 42 thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the 43 third time, saying the same words. Then cometh he to his disciples, and saith unto them, *(l)* Sleep on

(h) From this confidence of St. Peter, and what followed when he was put to the trial, let him that thinketh he standeth take heed lest he fall. 1 Cor. x. 12.

(i) See Chap. xx. 22.

(k) Trust not to the goodness of your intention only; but be perpetually on your guard, and pray for the divine assistance, lest the hour of temptation prove too strong for your frailty and infirmity. Luke v. 11.

(l) It is now too late to exhort you any more to watch and pray, the time of trial and danger being actually at hand.

S. M A T T H E W.

- on now, and take your rest; behold the hour is at hand, and the Son of man is betrayed into the
46 hands of sinners. Rise, let us be going: behold he is at hand that doth betray me.
- 47 And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders
48 of the people. Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that
49 same is he, hold him fast. And forthwith he came to Jesus, and said, Hail master; and (m) kissed him.
- 50 And Jesus said unto him, Friend, wherefore art thou (n) come? Then came they and laid hands on
51 Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high
52 priests, and smote off his ear. Then said Jesus unto him, put up again thy sword into his place: for all they that take the sword, shall perish with
53 the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more
54 than twelve (o) legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?
- 55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple,

(m) It seems to have been the custom of the Jews for friends to kiss each other at their meeting. Our Saviour rebukes Simon a Pharisee, who was entertaining him at his house, for having neglected that civility. *Luke vii. 45.*

(n) Our Saviour puts this question to Judas, not that he desired a reply: but to strike the traitor with the deeper conviction of his guilt.

(o) A legion was a large body of Roman soldiers, consisting of several thousand men. *Mark v. 9.*

C H A P. XXVI.

56 temple, and ye laid no hold on me. But all this
 was done, (*p*) that the scriptures of the prophets
 might be fulfilled. Then all the disciples forsook
 him and fled.

57 And they that had laid hold on Jesus, led *him*
 away to Caiaphas the high priest, where the scribes
 58 and the elders were assembled. But Peter followed
 him afar off, unto the high priests palace, and
 went in, and sat with the servants to see the end.

59 Now the chief priests, and elders, and all the coun-
 cil, sought false witness against Jesus to put him to
 60 death, But found none: yea, though many false
 witnesses came, yet found they none. At the last
 61 came two false witnesses, And said, This *fellow*
 said, I am able to destroy the (*q*) temple of God,
 62 and to build it in three days. And the high priest
 arose, and said unto him, Answerest thou nothing?
 63 what *is it which* these witness against thee? But
 Jesus held his peace. And the high priest answered
 and said unto him, I (*r*) adjure thee by the living
 God that thou tell us, whether thou be the Christ the
 64 Son of God. Jesus saith unto him, (*s*) Thou hast
 said: Nevertheless I say unto you, Hereafter shall
 ye see the Son of man sitting on the right hand of
 power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He
 hath

(*p*) But all these things, were foreseen by the provi-
 dence of God, and have a visible tendency to prove
 the truth of the prophecies concerning the death of
 Christ. See *Chap. i. 22.*

(*q*) See *Chap. xxvii. 40.* Note (*h*)

(*r*) To adjure is to question upon oath; and as our
 Saviour when examined in this manner thought fit to
 answer, his example most certainly justifieth his followers
 in taking an oath when required by lawful authority.

(*s*) It is true. It is as thou hast said. See *Verse 25,*
 And although you do not acknowledge me for the
 Messiah, you shall soon be convinced of my power in the
 destruction which is hanging over this city and nation.

S. M A T T H E W.

- hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his
 66 blasphemy. What think ye? They answered and
 67 said, He is guilty of (t) death. Then did they spit in his face, and buffeted him, and others smote
 68 him with the palms of their hands, Saying, Prophecy unto us, thou Christ, who is he that smote thee?
 69 Now Peter sat without in the (u) palace: and a damsel came unto him, saying, Thou also wast
 70 with Jesus of Galilee. But he denied before them
 71 all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid
 72 saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.
 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them,
 74 for thy (v) speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man.
 75 And immediately the cock crew. And Peter remembered the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.

C H A P. XXVII.

- 1 **W**HEN the morning was come, all the chief priests and elders of the people took counsel
 2 against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.
 3 Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and

brought

(t) His crime subjects him by the law of Moses to the punishment of death.

(u) In the court-yard or common hall appointed for the lower sort of people.

(v) His accent and dialect discovered him to be a Galilean, as all the apostles were.

C H A P. XXVII.

brought again the thirty pieces of silver to the chief
 4 priests and elders, Saying, I have sinned, in that
 I have betrayed the innocent blood. And they said,
 5 What is *that* to us? see thou *to that*. And he cast
 down the pieces of silver in the temple, and de-
 6 parted, and went and (a) hanged himself. And the
 chief priests took the silver pieces, and said, It is
 not lawful for to put them into the treasury, be-
 7 cause it is the price of (b) blood. And they took
 counsel, and bought with them the potters field, to
 8 bury strangers in. Wherefore that field was called
 9 The field of blood unto this day. (Then was ful-
 filled that which was spoken by (c) Jeremy the pro-
 phet, saying,) And they took the thirty pieces of
 silver, the price of him that was valued, whom
 10 they of the children of Israel did value: And
 gave them for the potters field, as the Lord appoint-
 11 ed me. And Jesus stood before the governor; and
 the governor asked him, saying, Art-thou the king
 of the Jews? And Jesus said unto him, (d) Thou
 12 sayest. And when he was accused of the chief
 13 priests and elders, he answered nothing. Then
 saith Pilate unto him, Hearest thou not how many
 14 things they witness against thee? And he answered
 him

(a) He hanged himself; but his end was yet more dreadful; for the rope giving way, he fell headlong, and his belly bursting asunder, all his bowels gushed out. *Acts* i. 18.

(b) Their hypocrisy is exceedingly remarkable. They were afraid of dedicating the price of innocent blood to God; but they took pleasure in shedding it without any fear of God before their eyes!

(c) This passage is found partly in Jeremiah and partly in Zechariah.

(d) *Thou sayest* is an assent to what is said. *Chap.* xxvi. 25. 64.

S. M A T T H E W.

him to never a word, insomuch that the governor
15 marvelled greatly. Now at *that* feast the governor
was wont to release unto the people a prisoner,
16 whom they would. And they had then a notable
17 prisoner, called Barabbas. Therefore when they
were gathered together, Pilate said unto them,
18 Whom will ye that I release unto you? Barabbas,
or Jesus, which is called Christ? For he knew
that for envy they had delivered him.

19 When he was set down on the judgment-seat,
his wife sent unto him, saying, Have thou no-
thing to do with that just man: for I have
suffered many things this day in a dream, because
20 of him. But the chief priests and elders persuaded
the multitude that they should ask Barabbas, and
21 destroy Jesus. The governor answered and said
unto them, Whether of the twain will ye that I
22 release unto you? They said, Barabbas. Pilate saith
unto them, What shall I do then with Jesus, which
is called Christ? They all say unto him, Let him
23 be crucified. And the governor said, Why, what
evil hath he done? But they cried out the more,
saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing,
but that rather a tumult was made, he took water
and washed his hands before the multitude, saying,
I am innocent of the blood of this just person: see
25 ye to it. Then answered all the people, and said,
His blood be on us, and on our children.

26 Then released he Barabbas unto them: and when
he had scourged Jesus, he delivered him to be cru-
27 cified. Then the soldiers of the governor took
Jesus into the common hall, and gathered unto him
28 the whole band of *soldiers*. And they stripped him,
and put on him a scarlet (e) robe.

And

(e) Dressing him up as a mock king to make sport
with him.

C H A P. XXVII.

29 And when they had platted a crown of thorns,
they put *it* upon his head, and a reed in his right
hand: and they bowed the knee before him, and
30 mocked him, saying, Hail King of the Jews. And
they spit upon him, and took the reed, and smote
31 him on the head. And after that they had mocked
him, they took the robe off from him, and put his
own raiment on him, and led him away to cru-
32 cify him. And as they came out, they found a
man of Cyrene, Simon by name: him they com-
pelled to bear his (*f*) cross.

33 And when they were come into a place called
Golgotha, that is to say, a place of a skull,
34 They gave him vinegar to drink, mingled with
gall (*g*): and when he had tasted *thereof*, he would
35 not drink. And they crucified him, and parted his
garments, casting lots: that it might be fulfilled
which was spoken by the prophet, They parted
my garments among them, and upon my vesture
36 did they cast lots. And sitting down they watched
37 him there: And set up over his head his accu-
sation written, THIS IS JESUS THE
38 KING OF THE JEWS. Then were
there two thieves crucified with him: one on the
right hand, and another on the left.

And

(*f*) Jesus carried his cross through the city, but be-
ing unable to bear the weight, Simon was compelled to
take up the hinder part of it, and carry it along with
him. *Luke xxiii. 26. John xix. 17.*

(*g*) This may have been done by the soldiers to in-
sult and torment him; and the wine mingled with
myrrh was probably offered by his friends, *Mark xv. 23.*
that mixture being of a stupefying quality, was usually
given to assuage the pain of the person crucified, and
therefore always placed near the cross on such an occa-
sion.

S. MATTHEW.

39 And they that passed by, reviled him, wagging
 40 their heads, And saying, Thou that destroyest
 the (h) temple, and buildest it in three days, save
 thyself: if thou be the Son of God, come down
 41 from the cross. Likewise also the chief priests
 mocking him, with the scribes and elders, said,
 42 He saved others, himself he cannot save: if he be the
 king of Israel, let him now come down from the
 43 cross, and we will believe him. He trusted in God;
 let him deliver him now if he will have him: for
 44 he said, I am the Son of God. The thieves also
 which were crucified with him, cast the same in his
 45 teeth. Now from the sixth hour there was darkness
 46 over all the land unto the (i) ninth hour. And
 about the ninth hour Jesus cried with a loud voice,
 saying, Eli, Eli, lama sabachthani? that is to say,
 My God, my God, why hast thou forsaken me?
 47 Some of them that stood there, when they heard
 48 that, said, This man calleth for Elias. And straight-
 way one of them ran, and took a sponge, and fill-
 ed it with (k) vinegar, and put it on a reed, and
 49 gave him to drink. The rest said, Let be, let us
 see whether Elias will come to save him.

Jesus,

(h) Our Saviour meant not the material fabrick of
 the temple, (*John* ii. 21.) but the frame of his bodily
 constitution; which, tho' they might destroy it by put-
 ting him to death, would nevertheless be restored to
 life again in three days. But as he used a figurative
 expression, the Jews made this malicious and perverse
 application of it in the literal sense.

(i) A miraculous darkness from noon to three o'clock.

(k) Vinegar had been for many ages the common
 drink of the lower people in the East, (*Ruth* ii. 14) and
 as it was at that time the drink of the Roman soldiers,
 it was probably offered to Christ by one of them more
 humane than the rest, who not understanding the Jewish
 language might imagine that he called for drink.

C H A P. XXVII.

50 Jesus, when he had cried again with a loud
 51 voice, yielded up the ghost. And behold, the vail
 of the temple was rent in twain, from the top to
 the bottom; and the earth did quake, and the
 52 rocks rent, And the graves were opened, and many
 53 bodies of (l) saints which slept, arose, And came
 out of the grave after his resurrection, and went
 54 into the holy city, and appeared unto many. Now
 when the centurion, and they that were with him,
 watching Jesus, saw the earthquake, and those
 things that were done, they feared greatly, saying,
 55 Truly (m) this was the Son of God. And many wo-
 men were there (beholding afar off) which fol-
 lowed Jesus from Galilee, ministering unto him.
 56 Among which was Mary Magdalene, and Mary
 the mother of James and Joses, and the (n) mother
 57 of Zebedees children. When the even was come,
 there came a rich man of Arimathea, named Joseph,
 58 who also himself was Jesus disciple: He went to
 Pilate, and begged the body of (o) Jesus: then
 59 Pilate commanded the body to be delivered. And
 when Joseph had taken the body, he wrapped it in
 60 a clean linen cloth, And laid it in his own new
 tomb, which he had hewn out in the rock: and he
 rolled a great stone to the door of the sepulchre, and
 departed

(l) Saints was then a general name for Christians,
Acts ix. 13, 32. being sanctified in Christ Jesus,
1 Cor. i. 2. and living holy lives.

(m) The first reflection that occurs to the centurion
 was, that Jesus was innocent of what he suffered for,
Luke xxiii. 47: but afterwards considering more atten-
 tively the earthquake and other extraordinary events
 which followed the crucifixion, he pronounceth him to
 be a divine person.

(n) The name of the mother of Zebedee's children
 was Salome. *Mark xv. 40.*

(o) See *Mark xv. 43.*

S. M A T T H E W.

61 departed. And there was Mary Magdalene, and
the other Mary, sitting over against the sepulchre.
62 Now the next day that followed the day of the
preparation, the chief priests and Pharisees came
63 together unto Pilate, Saying, Sir, we remember
that that deceiver said, while he was yet alive, After
64 three days I will rise again. Command therefore
that the sepulchre be made sure until the third day,
lest his disciples come by night, and steal him away,
and say unto the people, He is risen from the dead:
65 so the last error shall be worse than the first. Pilate
said unto them, Ye have a watch, go your way,
66 make *it* as sure as you can. So they went and made
the sepulchre sure, sealing the stone, and setting
a watch.

C H A P. XXVIII.

1 **I**N the end of the (*a*) sabbath, as it began to dawn
towards the first *day* of the week, came Mary Mag-
dalene, and the other Mary to see the sepulchre.
2 And behold, there was a great earthquake; for the
angel of the Lord descended from heaven, and came
and rolled back the stone from the door, and sat
3 upon it. His countenance was like lightning, and
4 his raiment white as snow. And for fear of him
the keepers did shake, and became as dead men.
5 And the angel answered and said unto the women,
Fear not ye: for I know that ye seek Jesus, which
6 was crucified. He is not here: for he is risen, as
he said: come, see the place where the Lord lay.
7 And go quickly, and tell his disciples that he is risen
from the dead; and behold, he goeth before you
into Galilee, there shall ye see him, lo, I have told
8 you. And they departed quickly from the sepulchre,
with fear and great joy, and did run to bring his
disciples word.

And

(*a*) When the Sabbath was past, *Mark* xvi. 1.

C H A P. XXVIII.

- 9 And as they went to tell his disciples, behold, Jesus met them, saying, (b) All hail. And they came, and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go, tell my brethren that they go into Galilee, and there shall they see me.
- 11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governors ears, we will perswade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.
- 16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.
- 17 And when they saw him, they worshipped him: (c) but some doubted. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth.
- 19 Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you (d) alway, even unto the end of the world. Amen.

T H E

(b) An accustomed mode of salutation. See *Luke* i. 28.

(c) St. Thomas having been convinced before, this passage relates not to him; but some of them who are said *Luke* xiv. 33, to have been with them, may have been still in doubt until this last appearance of Jesus.

(d) Though not personally, yet by the Spirit.

THE GOSPEL

According to *St. MARK.*

CHAP. I.

1 **T**HE beginning of the gospel of Jesus Christ the
2 Son of God. As it is written in the prophets, Be-
3 hold, I send my messenger before thy face, which
4 shall prepare thy way before thee. The voice of
5 one crying in the wilderness, Prepare ye the way of
6 the Lord, make his paths straight. John did bap-
7 tize in the wilderness, and preached the baptism of
8 repentance, for the remission of sins. And there
9 went out unto him all the land of Judea, and they
10 of Jerusalem, and were all baptized of him in the
11 river of Jordan, confessing their sins. And John
12 was clothed with camels hair, and with a girdle of
13 a skin about his loins: and he did eat locusts and
wild honey: And preached, saying, There cometh
one mightier than I after me, the latchet of whose
shoes I am not worthy to stoop down and unloose.
I indeed have baptized you with water: (a) but he
shall baptize you with the holy Ghost. And it came
to pass in those days, that Jesus came from Naza-
reth of Galilee, and was baptized of John in Jordan.
And straightway coming up out of the water, he saw
the heavens (b) opened, and the Spirit like a dove
descending upon him. And there came a voice
from heaven, saying, Thou art my beloved Son,
in whom I am well pleased. And immediately the
Spirit driveth him into the wilderness. And he
was

(a) He will, besides the baptism of water, cleanse and purify your souls with the graces of the holy spirit, and enable you by his wonderful gifts to promote the cause of truth and righteousness, against all opposition.

(b) See *Mat. iii. 16.*

(c) He went into the wilderness by the divine impulse of the holy spirit. *Mat. iv. 1.*

C H A P. I.

was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministered unto him.

- 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the
15 kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent
16 ye, and (d) believe the gospel. Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: (for they
17 were fishers.) And Jesus said unto them, Come ye after me, and I will make you to become (e) fishers
18 of men. And straightway they forsook their nets, and followed him. And when he had gone a little
19 further thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship
20 mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.
21 And they went into Capernaum, and straightway on the sabbath day he entered into the synagogue,
22 and taught. And they were astonished at his doctrine: for he taught them as one that had authority,
23 and not as the (f) scribes. And there was in their synagogue a man with an unclean spirit, and
24 he cried out, Saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the
holy

(d) Receive it as the means of salvation.

(e) *Mat.* iv, 19.

(f) The scribes taught the people a superstitious exactness in outward ceremonies, according to the customs handed down from their fore-fathers. But our blessed saviour, with the authority of a divine instructor, taught them to disregard these things, and to place religion on the solid foundation of purity of heart and integrity of life.

S. M A R K.

25 holy One of God. And Jesus rebuked him, say-
 26 ing, Hold thy peace, and come out of him. And
 when the unclean spirit had torn him, and cried
 27 with a loud voice, he came out of him. And they
 were all amazed, insomuch that they questioned
 among themselves, saying, What thing is this?
 what new doctrine is this? for with authority com-
 mandeth he even the unclean spirits, and they do
 28 obey him. And immediately his fame spread abroad,
 throughout all the region round about Galilee.
 29 And forthwith, when they were come out of the
 synagogue, they entered into the house of Simon and
 30 Andrew, with James and John. But Simons wifes
 mother lay sick of a fever, and anon they tell him
 31 of her. And he came and took her by the hand,
 and lift her up; and immediately the fever left her,
 32 and she (g) ministered unto them. And at even,
 when the sun did set, they brought unto him all that
 were diseased, and them that were possessed with
 33 devils. And all the city was gathered together at
 34 the door. And he healed many that were sick of
 divers diseases, and cast out many devils, and suf-
 fered not the devils to speak, because they knew him.
 35 And in the morning rising up a great while before
 day, he went out, and departed into a solitary place
 36 and there prayed. And Simon, and they that were
 37 with him, followed after him. And when they had
 found him they said unto him, All men seek for thee.
 38 And he said unto them, Let us go into the next
 towns that I may preach there also: for therefore
 39 came I forth. And he preached in their synagogues
 throughout all Galilee, and cast out devils.
 40 And there came a leper to him, beseeching him,
 and kneeling down to him, and saying unto him, If
 41 thou wilt, thou canst make me clean. And Jesus
 moved

(g) She was so perfectly recovered that she was able
 to attend and entertain them.

C H A P. II

moved with compassion, put forth *his* hand, and
 touched him, and saith unto him, I will, be thou
 42 clean. And as soon as he had spoken, immediately
 the leprosy departed from him, and he was cleansed.
 43 And he straitly charged him, and forthwith sent him
 44 away; And saith unto him, See thou say nothing
 to any man: but go thy way, shew thyself to the
 (h) priest, and offer for thy cleansing those things
 which Moses commanded for a testimony unto them.
 45 But he went out, and began to publish *it* much, and
 to blaze abroad the matter, insomuch that Jesus
 could no more openly enter into the city, but was
 without in desert places: and they came to him from
 every quarter.

C H A P. II.

1 **A**N D again he entered into (a) Capernaum, after
 some days, and it was noised that he was in the
 2 house. And straightway many were gathered toge-
 ther, insomuch that there was no room to receive
 them, no not so much as about the door: and he
 3 preached the word unto them. And they come
 unto him, bringing one sick of the (b) palsy, which
 4 was borne of four. And when they could not come
 nigh unto him for the press, they uncovered the (c)
 roof where he was: and when they had broken *it*
 up, they let down the bed wherein the sick of the
 5 palsy lay. When Jesus saw their faith, he said
 unto the sick of the palsy, Son, thy sins be forgiven
 6 thee. But there were certain of the scribes sitting
 there

(h) See *Mat.* viii. 4.

(a) He retired from the multitude, and went privately
 to Capernaum.

(b) So helpless that he had four persons to carry him.

(c) The roofs of the Jewish houses were flat, to
 which they went up by stairs from a court-yard, as well
 as by a trap-door from within. It was by unfastening
 this inside door, that they found means to let the sick
 man down into the house.

S. M A R K.

- 7 there, and reasoning in their hearts, Why doth
this man thus speak blasphemies? who can forgive
8 sins but God only? And immediately, when Jesus
perceived in his spirit, that they so reasoned within
themselves, he said unto them, Why reason ye these
9 things in your hearts? Whether is it easier to say
to the sick of the palsy, (d) Thy sins be forgiven
thee: or to say, Arise, and take up thy bed and
10 walk? But that ye may know that the Son of man
hath power on earth to forgive (e) sins, (he saith to
11 the sick of the palsy) I say unto thee, Arise, and
take up thy bed, and go thy way into thine house.
12 And immediately he arose, took up the bed, and
went forth before them all, inasmuch that they were
all amazed, and glorified God, saying, We never
saw it on this fashion.
13 And he went forth again by the sea-side, and all
the multitude resorted unto him, and he taught them.
14 And as he passed by, he saw (f) Levi *the son of*
Alpheus, sitting at the receipt custom, and said
unto him, Follow me. And he arose and followed
15 him. And it came to pass, that as Jesus sat at meat
in his house, many publicans and sinners sat also
together with Jesus and his disciples: for there were
16 many, and they followed him. And when the scribes
and Pharisees saw him eat with publicans and
sinners, they said unto his disciples, How is it that
he eateth and drinketh with publicans and sinners?
17 When Jesus heard *it*, he saith unto them, They
that

(d) The palsy in this instance may have been the
consequence and punishment of the man's sins. But
whether it was so or not, the power of Christ to heal
was equally evident in this miracle.

(e) See *Mat.* ix. 6.

(f) The person here called Levi was St. Matthew.

C H A P. II.

that are whole have no need of the (g) physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

- 18 And the disciples of John, and of the Pharisees used to fast, and they come, and say unto him, Why do the disciples of John and of the Pharisees
19 fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot
20 fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they
21 fast in those days. (h) No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the
22 rent is made worse. And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.
- 23 And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began, as they went, to pluck the ears of corn.
24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?
25 And he said unto them, Have ye never read what David did, when he had need and was an hungred,
26 he, and they that were with him? How he went into the house of God in the days of Abiathar the high

(g) Though you think yourselves in perfect health and want no physician, suffer me at least to relieve such as know they want and are desirous of my assistance; for to such and such only I am ready to offer it.

(h) As no man putteth a piece of new cloth to an old garment, or new wine into old leather bottles, so neither would it be prudent to lay upon my disciples, who are yet weak in the faith, such injunctions as are suited only to persons better confirmed. See *Mat. ix. 16.*

S. M A R K.

- high-priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also
 27 to them which were with him? And he said unto them, The ⁽ⁱ⁾ sabbath was made for man, and not
 28 man for the sabbath: Therefore the Son of man is Lord also of the sabbath.

C H A P. III.

1 **A**ND he entered again into the synagogue, and there was a man there which had a withered hand.
 2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him. And he saith unto the man which had the
 3 withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days,
 4 or to do evil? to save life, or to kill? but they held their peace. And when he had looked round about
 5 on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.
 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how
 7 they might destroy him. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,
 8 And from Jerusalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great
 9 things he did, came unto him. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.
 10 For he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues.
 And

(i) The Sabbath is a gracious and merciful institution intended for the benefit of man, and is never to be made a pretence for neglecting any work of necessity or charity.

C H A P. III.

- 11 And unclean spirits, when they saw him, fell down
before him, and cried, saying, Thou art the Son
12 of God. And he straitly charged them, (a) that
they should not make him known.
- 13 And he goeth up into a mountain, and calleth un-
to him whom he would : and they came unto him.
- 14 And he ordained twelve, that they should be with
him, and that he might send them forth to preach :
15 And to have power to heal sicknesses, and to cast
16 out devils. And Simon he surnamed Peter. And
17 James *the son* of Zebedee, and John the brother of
James (and he surnamed them Boanerges, which is,
18 The sons of thunder) And Andrew, and Philip,
and Bartholomew, and Matthew, and Thomas, and
James *the son* of Alpheus, and (b) Thaddeus, and
19 Simon the Canaanite, And Judas Iscariot, which
also betrayed him : and they went into an house.
20 And the multitude cometh together again, so that
21 they could not so much as eat bread. And when
his friends heard *of it*, they went out to lay (c) hold
on him : for they said, He is beside himself.
- 22 And the scribes which came down from Jeru-
salem said, He hath Beelzebub, and by the prince of
23 the devils casteth he out devils. And he called them
unto him, and said unto them in parables, How
can

(a) See *Mat.* ix. 30.

(b) Thaddeus is the same person as St. Jude.

(c) St. John tells us, vii. 5. that *neither did his brethren believe in him* : some of our Lord's nearest relations were amongst the last to acknowledge his divine authority. When therefore on this occasion he was so intent on the instruction of the multitudes who followed him that he had not time to take his ordinary refreshment, and was faint for want of food, they endeavoured to lay hold on him, on pretence that he was beside himself. From their example we may learn, that the best opportunities of knowledge and improvement will be lost upon us, if we want the preparation of a teachable mind.

S. M A R K.

24 can Satan cast out Satan? And if a kingdom be
25 divided against itself, that kingdom cannot stand. And
if a house be divided against itself, that house cannot
26 stand. And if Satan rise up against himself, and be
27 divided, he cannot stand, but hath an end. No man
can enter into a strong mans house, and spoil his goods,
except he will first bind the strong man, and then
28 he will spoil his house. Verily I say unto you, All
sins (d) shall be forgiven unto the sons of men, and
blasphemies wherewith soever they shall blaspheme:
29 But he that shall blaspheme against the holy Ghost,
hath never forgiveness, but is in danger of eternal
30 damnation: Because they said he hath an unclean
spirit.

31 There came then his brethren and his mother,
and standing without, sent unto him, calling him.
32 And the multitude sat about him, and they said unto
him, Behold, (e) thy mother and thy brethren with-
33 out seek for thee. And he answered them, saying,
34 Who is my mother, or my brethren? And he
looked round about on them which sat about him,
35 and said, Behold my mother and my brethren. For
whosoever shall do the will of God, the same is my
brother, and my sister, and mother.

C H A P. IV.

1 **A**N D he began again to teach by the sea-side:
and there was gathered unto him a great multitude,
so that he entered into a ship, and sat in the sea, and
the whole multitude was by the sea, on the land.
2 And he taught them many things by parables, and
3 said unto them in his doctrine, Hearken: Behold
4 there went out a sower to sow: And it came to pass
as he sowed, some fell by the way-side, and the fowls
5 of the air came and devoured it up. And some fell
on stony ground, where it had not much earth, and
immediately it sprung up, because it had no depth
of

(d) See Mat. xii. 32.

(e) See Mat. xii. 46.

C H A P. IV.

6 of earth. But when the sun was up, it was scorched,
 7 and because it had no root, it withered away. And
 some fell among thorns, and the thorns grew up,
 8 and choaked it, and it yielded no fruit. And other
 fell on good ground, and did yield fruit that sprang
 up and increased, and brought forth some thirty,
 9 and some sixty, and some an hundred. And he said
 unto them, He that hath ears to hear, let him hear.
 10 And when he was (a) alone, they that were about
 him with the twelve, asked of him the parable.
 11 And he said unto them, Unto you it is given to know
 the mystery of the kingdom of God: but unto them
 that are without, all *these* things are done in para-
 12 bles: That (b) seeing they may see, and not per-
 ceive, and hearing they may hear, and not under-
 stand: lest at any time they should be converted,
 13 and *their* sins should be forgiven them. And he said
 unto them, Know ye not this parable? and how then
 will you know all parables?
 14 The sower soweth the word. And these are they
 15 by the way side, where the word is sown, but when
 they have heard, Satan cometh immediately, and
 taketh away the word that was sown in their hearts.
 16 And these are they likewise which are sown on stony
 ground, who when they have heard the word, im-
 17 mediately receive it with gladness: And have no
 root in themselves, and so endure but for a time: af-
 terward when affliction or persecution ariseth for the
 18 words sake, immediately (c) they are offended. And
 these are they which are sown among thorns; such
 19 as hear the word, And the cares of this world, and
 the deceitfulness of riches, and the lusts of other
 things

(a) When the multitude was gone away and none
 left with him but his constant followers.

(b) See *Mat.* xiii. 14.

(c) Are discouraged and fall away. See *Mat.* xviii. 16.

S. M A R K.

- things entering in, choke the word, and it becometh
 20 unfruitful. And these are they which are sown on
 good ground, such as hear the word, and receive it,
 and bring forth fruit, some thirty-fold, some sixty,
 and some an hundred.
- 21 And he said unto them, Is a candle brought to be
 put under (d) a bushel, or under a bed? and not to
 22 be set on a candlestick? For there is nothing hid
 which shall not be manifested: neither was any thing
 23 kept secret, but that it should come abroad. If any
 24 man have ears to hear, (e) let him hear. And he said
 unto them, Take heed what you hear: (f) with
 what measure you mete, it shall be measured to you:
 25 and unto you that hear shall more be given. For he
 that hath, to him shall be given: and he that hath
 not, from him shall be taken even that which
 he hath.
- 26 And he said, So is the kingdom of (g) God, as
 27 if a man should cast seed into the ground, And
 should

(d) The word of God which is intended for a lantern
 unto our feet and a light unto our paths, is delivered in
 parables, not that it may be concealed, but that the atten-
 tion being employed the more diligently to observe the
 intended application, the same may be the more clearly
 understood, and the more deeply imprinted on the mind.

(e) See *Mat.* ix. 15. *Mark.* vii. 16.

(f) This seems to be a proverbial expression which is
 applied in a spiritual sense. If you make a good use of
 religious knowledge, you will, by the grace of God,
 make a proportionable improvement: if you be negli-
 gent, or inattentive, you will lose that portion of know-
 ledge you might have secured to yourselves.

(g) Small as the state of the gospel was at first, it
 was daily increasing in a much greater proportion than
 could have been expected from its beginning. *Mat.* xiii.

31. *Luke* xiii. 18.

C H A P. IV.

should sleep, and rise night and day, and the seed
 should spring and grow up, he knoweth not how.
 28 For the earth bringeth forth fruit of herself, first
 the blade, then the ear, after that the full corn in
 29 the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest
 is come.
 30 And he said, Whereunto shall we liken the king-
 dom of God? or with what comparison shall we
 31 compare it? *It is like a grain of mustard-seed,*
 which when it is sown in the earth, is less than all
 32 the seeds that be in the earth. But when it is sown
 it groweth up, and becometh greater than all herbs,
 and shooteth out great branches, so that the fowls
 33 of the air may lodge under the shadow of it. And
 with many such parables spake he the word unto
 34 them, as they were able to hear it. But without
 a parable spake he not unto them: and when they
 were alone, he expounded all things to his disciples.
 35 And the same day when the even was come, he saith
 unto them, Let us pass over unto the other side.
 36 And when they had sent away the multitude, they
 took him even as he was in the ship, and there were
 37 also with him other little ships. And there arose
 a great storm of wind, and the waves beat into the
 38 ship, so that it was now full. And he was in the
 hinder part of the ship, asleep on a pillow: and
 they awake him, and say unto him, Master, carest
 39 thou not that we perish? And he arose, and re-
 buked the wind, and said unto the sea, Peace, be
 still: and the wind ceased, and there was a great
 40 calm. And he said unto them, Why are ye so
 41 fearful? how is it that ye have no faith? And they
 feared exceedingly, and said one to another, What
 manner of man is this, that even the wind and the
 sea obey him?

C H A P.

S. M A R K.

C H A P. V.

1 **AND** they came over unto the other side of the
 2 sea, into the country of the Gadarenes. And when
 he was come out of the ship, immediately there
 met him out of the tombs, a man with an unclean
 3 spirit, Who had *his* dwelling among the tombs,
 and no man could bind him, no not with chains:
 4 Because that he had been often bound with fetters
 and chains, and the chains had been plucked asun-
 der by him, and the fetters broken in pieces: neither
 5 could any man tame him. And always night and
 day, he was in the mountains, and in the tombs,
 6 crying, and cutting himself with stones. But when
 he saw Jesus afar off, he ran and worshipped him,
 7 And cried with a loud voice, and said, What have
 I to do with thee, Jesus, thou Son of the most high
 God? I adjure thee by God, that thou torment
 8 me not. (For he said unto him, Come out of the
 9 man, thou unclean spirit.) And he asked him,
 What *is* thy name? And he answered, saying, My
 10 name *is* (a) Legion: for we are many. And he
 besought him much, that he would not send them
 11 away out of the country. Now there was there
 nigh unto the mountains, a great herd of swine
 12 feeding. And all the devils besought him, saying,
 Send us into the swine, that we may enter into
 13 them. And forthwith Jesus gave them leave.
 And the unclean spirits went out, and entered into
 the (b) swine, and the herd ran violently down
 a steep place into the sea (they were about two thou-
 14 sand) and were choaked in the sea. And they that
 fed the swine fled, and told *it* in the city, and in
 the country: And they went out to see what it was
 15 that was done. And they come to Jesus, and see
 him

(a) See Mat. xxvi. 53.

(b) See Mat. viii. 32.

C H A P. V.

him that was possessed with the devil, and had the
 legion, sitting and cloathed, and in his right mind,
 16 and they were afraid. And they that saw *it*, told
 them how it befell to him that was possessed with the
 17 devil, and also concerning the swine. And they
 began to pray him (c) to depart out of their coasts.
 18 And when he was come into the ship, he that had
 been possessed with the devil prayed him that he
 19 might be with him. Howbeit, Jesus suffered him
 not, but saith unto him, Go home to thy friends,
 and tell them how great things the Lord hath done
 20 for thee, and hath had compassion on thee. And
 he departed, and began to publish in Decapolis,
 how great things Jesus had done for him: and all
 21 men did marvel. And when Jesus was passed over
 again by ship unto the other side, much people
 gathered unto him, and he was nigh unto the sea.
 22 And behold, there cometh one of the rulers of the
 synagogue, Jairus by name, and when he saw him,
 23 he fell at his feet, And besought him greatly, say-
 ing, My little daughter lieth at the point of death,
 (d) *I pray thee* come and lay thy hands on her, that
 24 she may be healed, and she shall live. And Jesus
 went with him, and much people followed him,
 25 and thronged him. And a certain woman which
 26 had an issue of blood twelve years, And had suffered
 many things of many (e) physicians, and had spent
 all that she had, and was nothing bettered, But ra-
 27 ther grew worse, When she had heard of Jesus, came
 in

(c) They were afraid of his power, and did not think themselves safe, whilst he remained in their country. See *Luke v. 8.*

(d) See *Mat. ix. 18.* *Luke viii. 42.*

(e) Had been patient to many physicians and had spent all that she had to procure relief, and yet her disease was rather increasing.

S. M A R K.

C H A P. V.

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 2 sea, into the country of the Gadarenes. And when
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 3 spirit, Who had *his* dwelling among the tombs,
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 a steep place into the sea (they were about two thou-
 14 sand) and were choaked in the sea. And they that
 fed the swine fled, and told *it* in the city, and in
 the country: And they went out to see what it was
 15 that was done. And they come to Jesus, and see
 him

(a) See *Mat.* xxvi. 53.

(b) See *Mat.* viii. 32.

C H A P. V.

him that was possessed with the devil, and had the
 legion, sitting and cloathed, and in his right mind,
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 17 devil, and also concerning the swine. And they
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 18 And when he was come into the ship, he that had
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 23 he fell at his feet, And besought him greatly, say-
 ing, My little daughter lieth at the point of death,
 (d) *I pray thee* come and lay thy hands on her, that
 24 she may be healed, and she shall live. And Jesus
 went with him, and much people followed him,
 25 and thronged him. And a certain woman which
 26 had an issue of blood twelve years, And had suffered
 many things of many (e) physicians, and had spent
 all that she had, and was nothing bettered, But ra-
 27 ther grew worse, When she had heard of Jesus, came
 in

(c) They were afraid of his power, and did not think themselves safe, whilst he remained in their country. See *Luke* v. 8.

(d) See *Mat.* ix. 18. *Luke* viii. 42.

(e) Had been patient to many physicians and had spent all that she had to procure relief, and yet her disease was rather increasing.

S. M A R K.

28 in the press behind, and touched his garment: For
 she said, If I may touch but his cloaths, I shall be
 29 whole. And straightway the fountain of her blood
 was dried up: and she felt in her body that she was
 30 healed of that plague. And Jesus immediately
 knowing in himself, that virtue had gone out of him,
 turned him about in the press, and said, Who touched
 31 my cloaths? And his disciples said unto him, Thou
 seest the multitude thronging thee, and sayest thou,
 32 Who touched me? And he looked round about to
 33 see her that had done this thing. But the woman
 fearing and trembling, knowing what was done in
 her, came and fell down before him, and told him
 34 all the truth. And he said unto her, Daughter, thy
 faith hath made thee whole; go in peace, and be
 35 whole of thy plague. While he yet spake, there
 came from the ruler of the synagogues *house* certain
 which said, Thy Daughter is dead, why troublest
 36 thou the master any further? As soon as Jesus
 heard the word that was spoken, he saith unto the
 ruler of the synagogue, Be not afraid, only believe.
 37 And he suffered no man to follow him, save Peter,
 38 and James, and John the brother of James. And
 he cometh to the house of the ruler of the synagogue,
 and seeth the tumult, and them that wept and wailed
 39 greatly. And when he was come in, he saith unto
 them, Why make ye this ado, and weep? the
 40 damsel is not dead but sleepeth. And they laughed
 him to scorn: but when he had put them all out, he
 taketh the father and the mother of the damsel, and
 them that were with him, and entereth in where the
 41 damsel was lying. And he took the damsel by the
 hand, and saith unto her, Talitha cumi, which is,
 being interpreted, Damsel (I say unto thee) arise.
 42 And straightway the damsel arose, and walked; for
 she was *of the age* of twelve years: and they were
 astonished

C H A P. VI.

43 astonished with a great astonishment. And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

C H A P. VI.

1 **A**ND he went out from thence, and came into
 2 his own country, and his disciples follow him. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this man these things? and what wisdom *is* this which is given unto him, that even such mighty works are
 3 wrought by his hands? Is not this the carpenter, the son of *(a)* Mary, the brother of James and Joses, and of Juda and Simon? and are not his sisters here
 4 with us? And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin,
 5 and in his own house. And he could there do no mighty *(b)* work, save that he laid his hands upon
 6 a few sick folk, and healed *them*. And he marvelled because of their unbelief. And he went round about the villages, teaching.
 7 And he calleth unto him the twelve, and began to send them forth by two and two, and gave them
 8 power *over* unclean spirits, And commanded them that they should take nothing for *their* *(c)* journey, save a staff only: no scrip, no bread, no money
 9 in their purse: But *be* shod with sandals: and not
 10 put on two coats, And he said unto them, In what place

(a) See *Mat.* xiii. 54, 55.

(b) They despised him so much that they gave him no opportunity to work miracles.

(c) The special providence of God will supply you, on this extraordinary occasion, with whatever you stand in need of. *Mat.* x. 9.

S. M A R K.

- place soever ye enter into an (d) house, there abide
 11 till ye depart from that place. And whosoever shall
 not receive you, nor hear you, when ye depart
 thence, shake off the dust under your feet, for
 a testimony against them: Verily I say unto you,
 it shall be more tolerable for Sodom and Gomorrah
 12 in the day of Judgment than for that city. And
 they went out, and preached that men should repent.
 13 And they cast out many devils, and anointed (e) with
 14 oil many that were sick, and healed them. And
 king (f) Herod heard of him, (for his name was
 spread abroad) and he said that John the Baptist
 was risen from the dead, and therefore mighte
 15 works do shew forth themselves in him: Others
 said, That it is Elias. And others said, That it is
 16 a prophet, or as one of the prophets. But when
 Herod heard thereof, he said, It is John whom
 17 I beheaded, he is risen from the dead: For Herod
 himself had sent forth, and laid hold upon (g) John,
 and bound him in prison for Herodias sake, his bro-
 18 ther Philips wife; for he had married her. For
 John had said unto Herod, It is not lawful for thee
 19 to have thy brothers wife. Therefore Herodias had
 a quarrel against him, and would have killed him,
 20 but she could not. For Herod feared John, know-
 ing that he was a just man, and an holy, and
 observed

(d) Go not from one house to another to seek for better entertainment, *Luke* x. 7, 8. but be content with what you find in the first house that will receive you.

(e) The apostles anointed sick persons, in order to the recovery of their health. See *James* v. 14, 15. not (as Romish priests do) to prepare them for the other world.

(f) Herod had the title of King, tho' he had but a fourth part of his Father's dominions. See *Mat.* xiv. 1.

(g) See *Mat.* xix. 9.

C H A P. VI.

21 (*h*) observed him, and when he heard him, he did
 many things, and heard him gladly. And when
 a convenient day was come, that Herod on his birth
 day made a supper to his lords, high captains, and
 22 chief estates of Galilee: And when the daughter
 of the said Herodias came in, and danced, and
 pleased Herod, and them that sat with him, the
 king said unto the damsel, Ask of me whatsoever
 23 thou wilt, and I will give *it* thee. And he sware
 unto her, Whatsoever thou shalt ask of me, I will
 24 give *it* thee, unto the half of *my* kingdom. And
 she went forth, and said unto her mother, What
 shall I ask? And she said, The head of John the
 25 Baptist. And she came in straightway with haste
 unto the king, and asked, saying, I will that thou
 give me by and by, in a charger, the head of John
 26 the Baptist. And the king was exceeding (*i*) sorry,
 yet for his oaths sake, and for their sakes which sat
 27 with him, he would not reject her. And immediately
 the king sent an executioner, and commanded his
 head to be brought: and he went and beheaded him
 28 in the prison, And brought his head in a charger, and
 gave it to the damsel: and the damsel gave it to her
 29 mother. And when his disciples heard *of it*, they
 came and took up his corps, and laid it in a tomb.
 30 And the apostles gathered themselves together unto
 Jesus, and told him all things, both what they had
 31 done, and what they had taught. And he said unto
 them, Come ye yourselves apart into a desert place,
 and rest a while: for there were many coming and
 going, and they had no leisure so much as to eat.
 32 And they departed into a desert place by ship pri-
 33 vately. And the people saw them departing, and
 many knew him, and ran afoot (*k*) thither out of all
 cities,

(*h*) With a respectful and anxious attention.

(*i*) See *Mat.* xiv. 9.

(*k*) Going by land, they were sooner at the place.

S. M A R K.

cities, and out-went them, and came together unto
34 him. And Jesus, when he came out, saw much
people, and was moved with compassion toward
them, because they were as sheep not having a shep-
herd: and he began to teach them many things,
35 And when the day was now far spent, his disciples
came unto him, and said, This is a desert place,
36 and now the time *is* far passed: Send them away,
that they may go into the country round about, and
into the villages, and buy themselves bread: for they
37 have nothing to eat. He answered and said unto
them, (l) Give ye them to eat. And they say unto
him, Shall ye go and buy two hundred penny-worth
38 of bread, and give them to eat? He saith unto
them, How many loaves have ye? go and see.
And when they knew, they say, Five, and two
39 fishes. And he commanded them to make all sit
40 down by companies upon the green grass. And
they sat down in ranks by hundreds, and by fifties:
41 And when he had taken the five loaves and the two
fishes he looked up to heaven, and blessed, and
brake the loaves, and gave *them* to his disciples to
set before them; and the two fishes divided he
42 among them all. And they did all eat, and were
43 filled. And they took up twelve baskets full of the
44 fragments, and of the fishes. And they that did eat
45 of the loaves, were about five thousand men. And
straightway he constrained his disciples to get into
the ship, and to go to the other (m) side before unto
46 Bethsaida, while he sent away the people. And
when he had sent them away, he departed into
47 a mountain to pray. And when even was come,
the ship was in the midst of the sea, and he alone on
48 the land. And he saw them toiling in rowing; (for the

(l) See *Mat.* xxii. 19.

(m) See *Mat.* xiv. 22.

C H A P. VI.

the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed (u) by them. 49 But when they saw him walking upon the sea, they 50 supposed it had been a spirit; and cried out. (For they all saw him, and were troubled) and immediately he talked with them, and saith unto them, Be 51 of good cheer, It is I, be not afraid. And he went up unto them into the ship, and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not *the* 52 *miracle* of the loaves, for their heart was (o) hardened. 53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And 54 when they were come out of the ship, straightway 55 they (p) knew him, And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole.

C H A P. VII.

1 **T**HEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) 2 hands, they found fault. For the Pharisees and all the Jews, except they wash *their* hands oft, eat 3 not,

(u) As if he intended to pass by them.

(o) Their heart was hardened, not from wilful obstinacy, but from the slowness of their apprehension and capacity. They did not consider as they ought to have done, that nothing could be difficult to the power which had performed the miracle of the loaves.

(p) The people of those parts knew him.

S. M A R K.

- 4 not, holding the tradition of the elders. And *when*
they come from the market, except they wash, they
 eat not. And many other things there be, which
 they have received to hold, *as* the washing of cups
 5 and pots, brazen vessels, and of tables. Then the
 Pharisees and scribes asked him, Why walk not thy
 disciples according to the tradition of the elders, but
 6 eat bread with unwashen (a) hands? He answered
 and said unto them, Well hath Esaias prophesied
 of you hypocrites, as it is written, This people
 honoureth me with *their* lips, but their heart is far
 7 from me. Howbeit, in vain do they worship me,
 teaching for doctrines the commandments of men.
 8 For laying aside the commandment of God, ye hold
 the tradition of men, as the washing of pots and
 9 cups: and many other such like things ye do. And
 he said unto them, Full well ye reject the com-
 mandment of God, that you may keep your own
 10 tradition. For Moses said, Honour thy father and
 thy mother: and whoso curseth father or mother,
 11 let him die the death. But ye say, If a man shall
 say to his father or mother, *It is Corban*, that is to
 say, a gift, by whatsoever thou mightest be profited
 12 by me: (b) *be shall be free*. And ye suffer him no
 more to do ought for his father or his mother:
 13 Making the word of God of none effect through
 your tradition, which ye have delivered: and many
 such like things do ye.
 14 And when he had called all the people unto him,
 he said unto them, Hearken unto me every one of
 15 you, and understand. There is nothing from with-
 out a man that entering into him can defile him:
 but the things which come out of him, those are
 16 they that (c) defile the man. If any man have ears

(a) See Mat. xv. 2.

(b) See Mat. xv. 5.

(c) See Mat. xv. 17.

C H A P. VII.

- 17 to hear, let him (*d*) hear. And when he was entered into the house from the people, his disciples
 18 asked him concerning the parable. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him,
 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all
 20 meats? And he said, That which cometh out of
 21 the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, (*e*)
 22 blasphemy, pride, foolishness: All these evil things come from within, and defile the man.
 24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*; but he could not
 25 be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came
 26 and fell at his feet: (The woman was (*f*) a Greek, a Syrophenician by nation) and she besought him that he would cast forth the devil out of her daughter.
 27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the childrens
 28 bread, and to cast *it* unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the childrens crumbs.
 29 And he said unto her, For this saying, go thy way, the

(*d*) Observe attentively what I say, and make just reflections upon it, as verse 14. See *Mat.* xi. 15.

(*e*) An *evil eye* denotes envy; blasphemy here means evil speaking in general: foolishness is put for all foolish and ungoverned passions.

(*f*) By a Greek is generally meant a Gentile or Heathen, held in abhorrence by the Jews. This miracle is admirably suited to cure them of that prejudice.

S. M A R K.

- 30 the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
- 31 And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the
- 32 midst of the coast of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech : and they beseech him to put his hand
- 33 upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit,
- 34 and touched his tongue : And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is,
- 35 Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he
- 36 spake plain. And he charged them that they should tell no man : but the more he charged them, so
- 37 much the more a great deal they published it : And were beyond measure astonished, saying, He hath done all things well : he maketh both the deaf to hear and the dumb to speak.

C H A P. VIII.

- 1 **I**N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto
- 2 him, and saith unto them, I have compassion on the multitude, because they have now been with me
- 3 three days, and have nothing to eat : And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far.
- 4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness ? And he asked them, How many loaves
- 5 have ye ? And they said, Seven. And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them* :
- 7 and they did set *them* before the people. And they had a few small fishes : and he blessed, and commanded to set them also before *them*. So they did eat, and were filled : and they took up of the broken
- mea

C H A P. VIII.

- 9 meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.
- 10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha,
- 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven,
- 12 tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given
- 13 to this generation. And he left them, and entering into the ship again, departed to the other side.
- 14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than
- 15 one loaf. And he charged them, saying, Take heed, beware of the leaven of the (a) Pharisees, and of the
- 16 leaven of Herod. And they reasoned among themselves, saying, *It is* because we have no bread. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no (b) bread? perceive ye not yet, neither understand? have ye your heart yet
- 18 hardened? Having eyes, see ye not? and having
- 19 ears hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They
- 20 say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments
- 21 took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand?
- 22 And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch
- 23 him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his

(a) See *Mat.* xvi. 12.

(b) See *Mat.* xvi. 8.

S. M A R K.

- his eyes, and put his hands upon him, he asked him
24 if he saw ought. And he looked up, and said, I see
25 men as (c) trees, walking. After that, he put *his*
hands again upon his eyes, and made him look up:
and he was restored, and saw every man clearly.
26 And he sent him away to his house, saying, Neither
go into the town, nor tell *it* to any in the town.
27 And Jesus went out, and his disciples, into the
towns of Cesarea Philippi: and by the way he
asked his disciples, saying unto them, Whom do
28 men say that I am? And they answered, John the
Baptist: but some *say* Elias; and others, One of
29 the prophets. And he saith unto them, But whom
say ye that I am? And Peter answereth and
30 saith unto him, Thou art the Christ. And he
charged them that they should tell no man of him.
31 And he began to teach them, that the Son of
man must suffer many things, and be rejected of the
elders, and of the chief priests and scribes, and be
32 killed, and after three days rise again. And he
spake that saying openly. And Peter took him, and
33 began to rebuke him. But when he had turned
about, and looked on his disciples, he rebuked Peter,
saying, Get thee behind (d) me, Satan: for thou
favourest not the things that be of God, but the
things that be of men.
34 And when he had called the people unto him,
with his disciples also, he said unto them, Whoso-
ever will come after me, let him deny (e) himself,
35 and take up his cross, and follow me. For whoso-
ever will save his life, shall lose it; but whosoever
shall

(c) I see some objects, which by their motion I suppose are men: but otherwise I could not distinguish them from trees.

(d) See *Mat.* xvi. 23.

(e) See *Mat.* x. 38.

C H A P. VIII.

shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels.

C H A P. IX.

I AND he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom (a) of God come with power.

2 And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow: so as no fuller on earth can white them. And there appeared unto them Elias, (b) with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to (c) say, for they were sore afraid. And there

(a) Until they see the kingdom of Christ begin to be established by the destruction of his enemies, and by the wonderful success and propagation of the gospel. See *Mat. xvii. 2.* *Luke ix. 27.*

(b) Whatever was typified in the Law, is represented by Moses; whatever was foretold by the Prophets, is represented by Elijah, and all is accomplished in Jesus Christ.

(c) He was overcome by the different passions of fear and joy, and did not consider the impropriety of what he said.

S. M A R K.

- there was a cloud that over-shadowed them : and a voice came out of the cloud, saying, This is my
8 beloved Son : hear him. And suddenly when they had looked round about, they saw no man any more,
9 save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till
10 the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.
- 11 And they asked him, saying, Why say the scribes
12 that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things ; and how it is written of the Son of man, that he must suffer many things, and be set at nought.
13 But I say unto you, that Elias is indeed (*d*) come, and they have done unto him whatsoever they listed, as it is written of him.
- 14 And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning
15 with them. And straightway all the people, when they beheld him, were greatly (*e*) amazed, and
16 running to him, saluted him. And he asked the
17 scribes, What question ye with them? And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb
18 spirit : And wheresoever he taketh him, he teareth him ; and he foameth, and gnasheth with his teeth, and pineth away : and I spake to thy disciples, that
19 they should cast him out, and they could not. He answered

(*d*) See *Mat* xvii. 11.

(*e*) They were amazed, probably, on account of some part of the glory that remained on his countenance after his transfiguration : the like happened to Moses, when he came down from Mount Sinai. *Exod.* xxxiv. 29.

C H A P. IX.

answered him, and saith, O faithless generation,
 how long shall I be with you? how long shall I suf-
 20 fer you? bring him unto me. And they brought
 him unto him: and when he saw him, straight-
 way the spirit tare him, and he fell on the
 21 ground, and wallowed, foaming. And he asked
 his father, How long is it ago since this came
 22 unto him? And he said, Of a child. And oft
 times it hath cast him into the fire, and into
 the waters, to destroy him: but if thou canst do any
 23 thing, have compassion on us, and help us. Jesus
 said unto him, If thou canst believe, all things *are*
 24 possible to him that believeth. And straightway the
 father of the child cried out, and said with tears,
 25 Lord, I believe; help thou mine unbelief. When
 Jesus saw that the people came running together,
 he rebuked the foul spirit, saying unto him, Thou
 dumb and deaf spirit, I charge thee, come out of
 26 him, and enter no more into him. And *the spirit*
 cried, and rent him sore, and came out of him; and
 he was as one dead, inasmuch that many said, He
 27 is dead. But Jesus took him by the hand, and
 28 lifted him up, and he arose. And when he was
 come into the house, his disciples asked him pri-
 29 vately, Why could not we cast him out? And he
 said unto them, This kind can come forth by no-
 thing, but by (*f*) prayer and fasting.
 30 And they departed thence, and passed through
 Galilee; and he would not that any man should
 31 know *it*. For he taught his disciples, and said unto
 them, The Son of man is delivered into the hands
 of men, and they shall kill him, and after that he
 32 is killed, he shall rise the third day. But they under-
 stood not that saying, and were afraid to ask him.
 33 And he came to Capernaum, and being in the
 house, he asked them, What was it that ye disputed
 among

(*f*) See *Mat.* xvii. 20.

S. M A R K.

34 among yourselves by the way? But they held their
 peace: for by the way they had disputed among
 35 themselves, who *should be* the greatest. And he sat
 down and called the twelve, and saith unto them,
 If any man desire to be first, the same shall be last
 36 of all, and servant of all. And he took a child and
 set him in the midst of them: and when he had taken
 37 him in his arms, he said unto them, Whosoever
 shall receive one of such children in my name, re-
 ceiveth me; and whosoever shall receive me, re-
 ceiveth not me, but him that sent me.

38 And John answered him saying, Master, we saw
 one casting out devils in thy name, and he followeth
 not us; and we forbid him, because he followeth
 39 not us. But Jesus said, Forbid him not: for there
 is no man which shall do a miracle in my name,
 40 that can lightly speak evil of me. For he that is
 41 not against us, is on our (g) part. For whosoever
 shall give you a cup of water to drink, in my name,
 because ye belong to Christ, verily I say unto you,
 42 he shall not lose his reward. And whosoever shall
 offend (h) one of *these* little ones that believe in me,
 it is better for him, that a millstone were hanged
 43 about his neck, and he were cast into the sea. And if
 thy hand offend thee, cut it off: (i) it is better for thee
 to enter into life maimed, than having two hands,
 to go into hell, into the fire that never shall be
 44 quenched: Where the worm dieth not, and the
 45 fire is not quenched. And if thy foot offend thee,
 cut it off: it is better for thee to enter halt into life,
 than having two feet, to be cast into hell, into the
 46 fire that never shall be quenched: Where their
 worm

(g) Let us learn from hence a spirit of charity and
 brotherly affection to all denominations of christians,
 however they may differ from us in some respects.
 See Mat. xii. 30.

(h) See Mat. xviii. 6.

(i) See Mat. v. 29.

C H A P. IX.

- 47 worm dieth not, and the fire is not quenched. And
if thine eye offend thee, pluck it out: it is better
for thee to enter into the kingdom of God with one
eye, than having two eyes to be cast into hell-fire:
48 Where their worm dieth not, and the fire is not
49 quenched. For every one shall be salted with (*k*)
fire, and every sacrifice shall be salted with salt.
50 Salt *is* good: but if the salt has lost his saltness,
(*l*) wherewith will you season it? Have salt in your-
selves, and have peace one with another.

C H A P. X.

- 1 **A**ND he arose from thence, and cometh into
the coasts of Judea, by the farther side of Jordan:
and the people resort unto him again; and, as he
was wont, he taught them again.
2 And the Pharisees came to him, and asked him,
Is it lawful for a man to put away his wife? tempt-
3 ing him. And he answered and said unto them,
4 What did Moses command you? And they said.
Moses suffered to write a bill of divorcement, and to
5 put her away. And Jesus answered and said unto
them, For the hardness of your heart, he wrote you
6 this precept. But from the beginning of the crea-
7 tion, God made them (*a*) male and female. For
this cause shall a man leave his father and mother,
8 and cleave to his wife; And they twain shall be
one

(*k*) For in the present state of things, he that will offer himself to the service of God must expect to fall a sacrifice in the fire of persecution. As therefore every sacrifice is first prepared with salt before it is consumed by fire, so you must hold yourselves prepared by the salt of a spiritual life to sacrifice all the honours and advantages of the world, rather than have any contention with your brethren about them.

(*l*) See *Mat.* v. 13.

(*a*) See *Mat.* xix. 4.

S. M A R K.

one flesh : so then they are no more twain, but one
9 flesh. What therefore God hath joined together,
10 let not man put asunder. And in the house his disci-
11 ples asked him again of the same matter. And he
saith unto them, Whosoever shall put away his wife,
and marry (b) another, committeth adultery against
12 her. And if a woman shall put away her husband,
and be married to another, she committeth adultery.
13 And they brought young children to him, that he
should touch them ; and his disciples rebuked those
14 that brought them. But when Jesus saw it, he was
much displeased, and said unto them, Suffer the little
children to come unto me, and forbid them not.
15 for (c) of such is the kingdom of God. Verily I say
unto you, Whosoever shall not receive the king-
dom of God as a little child, he shall not enter
16 therein. And he took them up in his arms, put his
hands upon them, and blessed them.
17 And when he was gone forth into the way, there
came one running, and kneeled to him, and asked
him, Good master, what shall I do that I may
18 inherit eternal life ? And Jesus said unto him, Why
callest thou me good ? *there is none good, but one,*
19 *that is God.* (d) Thou knowest the commandments,
Do not commit adultery, Do not kill, Do not steal,
Do not bear false witness, Defraud not, Honour thy
20 father and mother. And he answered and said unto
him, Master, all these have I observed from my youth.
21 Then Jesus beholding him, loved him, and said unto
him, One thing thou lackest : go thy way, sell
whatsoever thou hast, and give to the poor, and
thou

(b) See Mat. xix. 9.

(c) Whosoever will be my disciple must embrace my doctrine with the purity and simplicity of a child.

(d) See Mat. xix. 17.

C H A P. X.

22 thou shalt have treasure in heaven ; and come, take up the cross, (e) and follow me. And he was sad at that saying, and went away grieved : for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches
24 (f) enter into the kingdom of God ! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard

25 is it for them that trust in riches, to enter into the kingdom of God ! It is easier for a camel to go through the eye of a needle, than for a rich man

26 to enter into the kingdom of God. And they were astonished out of measure, saying among themselves,

27 Who then can be saved ? And Jesus looking upon them, saith, With men *it is* impossible, but not with God : for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have
29 left all, and have followed thee. And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my
30 sake and the gospels, But he shall receive an hundred fold (g) now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions : and in the world to come eternal
31 life. But many *that are* first, shall be last : and the last, first.

32 And they were in the way going up to Jerusalem : and Jesus went before them ; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things

(e) See *Mat.* x. 38.

(f) See *Mat.* xix. 23, 25, 26.

(g) All your losses shall be made up to you even in this world by inward peace and satisfaction of mind and joy in the Holy Ghost.

S. M A R K.

- 33 things should happen unto him, *Saying*, Behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death, and
- 34 shall deliver him to the Gentiles; And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.
- 35 And James and John the sons of Zebedee come unto him, saying, Master, we would that thou
- 36 shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should
- 37 do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the
- 38 other on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with (h) the baptism that I am baptized with?
- 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of: and with the baptism that
- 40 I am baptized withal, shall ye be baptized: But to sit on my right hand, and on my left hand, is not mine to give, but *it shall be given* to them for
- 41 whom it is prepared. And when the ten heard it, they began to be much displeased with James and
- 42 John. But Jesus called them to him, and said unto them, Ye know that they which are accounted
- to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon
- 43 them. But so shall it not be among you: but whosoever will be great among you, shall be your minister:
- 44 And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And

(h) See Mat. xx. 22.

C H A P. X.

46 And they came to Jericho: and as he went out
of Jericho with his disciples, and a great number of
people, blind Bartimeus, the son of Timeus, sat
47 by the highway side, begging. And when he heard
that it was Jesus of Nazareth, he began to cry out,
and say, Jesus, thou son of David, have mercy on
48 me. And many charged him that (i) he should hold
his peace: but he cried the more a great deal,
49 Thou son of David, have mercy on me. And
Jesus stood still, and commanded him to be called:
and they call the blind man, saying unto him, Be of
50 good comfort, rise; he calleth thee. And he cast-
ing away his (k) garment, rose, and came to Jesus.
51 And Jesus answered and said unto him, What wilt
thou that I should do unto thee? The blind man
said unto him, Lord, that I might receive my sight.
52 And Jesus said unto him, Go thy way; thy faith
hath made thee whole. And immediately he re-
ceived his sight, and followed Jesus in the way.

C H A P. XI.

1 **A**N D when they came nigh to Jerusalem, unto
Bethphage, and Bethany, at the mount of (a) Olives,
2 he sendeth forth two of his disciples, And saith un-
to them, Go your way into the village over against
you: and as soon as ye be entered into it, ye shall
find a colt tied, whereon never man sat: loose him,
3 and bring him. And if any man say unto you, Why
do ye this? say ye that the Lord hath need of him;
4 and straightway he will send him thither. And they
went their way, and found the colt tied by the door
without, in a place where two ways met: and they
5 loose him. And certain of them that stood there,
said

(i) See *Mat.* ix. 27. xv. 22.

(k) The upper garment of the Jews was loose;
which the blind man threw off that he might run the
faster. This is called a cloak, *Mat.* v. 40.

(a) See *Mat.* xxi. 4.

S. M A R K.

- 6 said unto them, What do ye loosing the colt? And they said unto them even as Jesus had commanded: 7 and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he 8 sat upon him. And many spread their garments in the way: and others cut down branches off the trees, 9 and strawed *them* in the way. And they that went before, and they that followed, cried, saying, Hosanna, blessed *is* he that cometh in the name of the 10 Lord. Blessed *be* the kingdom of our father David, that cometh in the name of the Lord; Hosanna in 11 the highest. And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.
- 12 And on the morrow when they were come from 13 Bethany, he was hungry. And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs 14 was not (*b*) yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.
- 15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them 16 that sold doves; And would not suffer that any man 17 should carry any vessel through the temple. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of 18 prayer? but ye have made it a den of thieves. And the

(*b*) See *Mat.* xxi. 19. The time of gathering Figs was not yet come, and therefore fruit was expected.

C H A P. XI.

the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

And in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. And Jesus answering, saith unto them, Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall *(c)* believe that those things which he saith shall come to pass, he shall have whatsoever he saith: Therefore I say unto you, What things soever ye desire when ye *(d)* pray, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have ought against any: that your father also which is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father which is in heaven forgive your trespasses.

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven,

or

(c) See Mat. xxi. 21.

(d) When we pray we must not only have a steadfast faith in the power, wisdom and goodness of God, but our hearts must likewise be full of tenderness, compassion and forgiveness towards our fellow creatures.

S. M A R K.

31 or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?
 32 But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

C H A P. XII.

1 **A**ND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and (a) digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and
 2 went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.
 3 And they caught him, and beat him, and sent him
 4 away empty. And again, he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully
 5 handled. And again, he sent another; and him they killed: and many others, beating some, and
 6 killing some. Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be
 8 ours. And they took him, and killed him, and cast
 9 him out of the vineyard. What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto
 10 others. And have ye not read this scripture, The stone which the builders rejected is become the head of

(a) See Mat. xxi. 33.

C H A P. XII.

- 11 of the corner : This was the Lords doing, and it
 12 is marvellous in our eyes ? And they sought to lay
 hold on him, but feared the people ; for they knew
 that he had spoken the parable against them : and
 they left him, and went their way.
- 13 And they send unto him certain of the (b) Phari-
 sees, and of the Herodians, to catch him in *his*
 14 words. And when they were come, they say unto
 him, Master, we know that thou art true, and
 carest for no man : for thou regardest not the person
 of men, but teachest the way of God in truth : Is
 15 it lawful to give tribute to Cesar, or not ? Shall
 we give, or shall we not give ? But he knowing
 their hypocrisy, said unto them, Why tempt ye me ?
 16 bring me a penny, that I may see *it*. And they
 brought *it* : and he saith unto them, Whose *is* this
 image and superscription ? And they said unto him,
 17 Cessars. And Jesus answering said unto them, Ren-
 der to Cesar the things that are Cessars, and to God
 the things that are Gods. And they marvelled
 at him.
- 18 Then come unto him the Sadducees, which say
 there is no resurrection ; and they asked him, saying,
 19 Master, Moses wrote unto us, if a mans brother
 die, and leave his wife behind him, and leave no
 children, that his brother should take his wife, and
 20 raise up seed unto his brother. Now there were
 seven brethren : and the first took a wife, and dying
 21 left no seed. And the second took her, and died,
 neither left he any seed : and the third likewise.
 22 And the seven had her, and left no seed : last of all
 23 the woman died also. In the resurrection therefore,
 when they shall rise, whose wife shall she be of them ?
 24 for the seven had her to wife. And Jesus answering
 said

(b) See Mat. xxii. 16, 20.

S. M A R K.

- said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of
- 25 God? For when they shall rise from the dead, they neither marry, nor are given in marriage: but are
- 29 as the angels which are in heaven. And as touching the dead that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the
- 27 God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the (c) living: ye therefore do greatly err.
- 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first
- 29 commandment of all? And Jesus answered him, The first of all the commandments *is*, Hear, O Israel,
- 30 the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy
- 31 strength: this is the first commandment. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself: there is none other command-
- 32 ment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he.
- 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices.
- 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of (d) God. And no man after that durst ask him any question.

And

(c) See *Mat.* xxii. 32.

(d) Thou art not far from becoming a Christian.

C H A P. XII.

- 35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is ~~the~~
 36 son of David? For David himself said by ^{the} holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies
 37 thy foot-stool. David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.
- 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long cloathing, and
 39 *love* salutations in the market places, And the chief seats in the synagogues, and the uppermost rooms at
 40 feasts: Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.
- 41 And Jesus sat over against the ^(e) treasury, and beheld how the people cast money into the treasury:
 42 and many that were rich cast in much. And there came a certain poor widow, and she threw in two
 43 mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, ~~than~~
 44 ^(f) all they which have cast into the treasury. For all *they* did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living.

C H A P. XIII.

- 1 **A**ND as he went out of the temple, one of his disciples saith unto him, Master, see what manner
 2 of stones, and what buildings *are here*. And Jesus answering

(e) The chest in which were kept all contributions for the use of the temple.

(f) Our offerings to God, and our alms and charity to the poor, are not rated by the largeness of the gift, but by the good intention of the giver.

S. M A R K.

answering said unto him, Seest thou these great
 buildings? there shall not be left one stone upon
 3 another, that shall not be thrown down. And as
 he sat upon the mount of Olives, over against the
 temple, Peter, and James, and John, and Andrew
 4 asked him privately, 'Tell us when shall these things
 be? and what *shall be* the sign when all these things
 5 shall be fulfilled? And Jesus answering them, began
 6 to say, 'Take heed, lest any man deceive you. For
 many shall come in my name, saying, I am *Christ*:
 7 and shall deceive many. And when ye shall hear of
 wars, and rumours of wars, be ye not troubled:
 for *such things* must needs be; but the end *shall* not
 8 be yet. For nation shall rise against nation, and
 kingdom against kingdom: and there shall be earth-
 quakes in *divers* places, and there shall be famines
 and troubles: these are the beginnings of sorrows.
 9 But take heed to yourselves: for they shall deliver
 you up to councils; and in the synagogues ye
 shall be beaten, and ye shall be brought before rulers
 and kings for *my* sake, for a testimony against them.
 10 And the gospel must first be published among all
 11 nations. But when they shall lead *you*, and deliver
 you up, take no thought beforehand what ye shall
 speak, neither do ye (a) premeditate: but whatso-
 ever shall be given you in that hour, that speak ye:
 for it is not ye that speak, but the holy Ghost.
 12 Now the brother shall betray the brother to death,
 and the father the son: and children shall rise up
 against *their* parents, and shall cause them to be put
 13 to death. And ye shall be hated of all men for my
 name sake: but he that shall endure unto the end,
 the same shall be saved.

But

(a) See *Mat. x. 19.*

C. H. A. P. XIII.

14 But when ye shall see the abomination of (b) desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, understand) then let them that be in Judea flee to the
15 mountains: And let him that is on the house top, not go down into the house, neither enter therein,
16 (c) to take any thing out of his house. And let him that is in the field, not turn back again for to
17 take up his garment. But wo to them that are with child, and to them that give suck in those days.
18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God
20 created, unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elects sake, whom he
21 hath chosen, he hath shortened the days. And then, if any man shall say to you, Lo, here is Christ,
22 or lo, *he is there*: believe him not. For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the
23 elect. But take ye heed: behold, I have foretold you all things.
24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her
25 light: And the stars of heaven shall fall, and the
26 powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the
27 clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost
part

(b) When the Roman army shall have taken the city, and the ensigns and statues of the Emperors shall be carried into the temple, or the holy place. *Mat. xxiv. 15.*

(c) See *Mat. xxiv. 17.*

S. M A R K.

- part of the earth to the uttermost part of heaven.
- 28 Now learn a parable of the fig-tree: when her branch is yet tender, and putteth forth leaves,
- 29 ye know that the summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.
- 30 Verily I say unto you, that this (*d*) generation
- 31 shall not pass, till all these things be done. Heaven and earth shall pass (*e*) away: but my words shall not pass away.
- 32 But of that day and *that* hour knoweth no man, no not the (*f*) angels which are in heaven, neither
- 33 the Son, but the Father. Take ye heed, watch
- 34 and pray: for ye know not when the time is. *For the Son of man is as a man taking a far journey,* who left his house, and gave authority to his servants, and to every man his work, and commanded
- 35 the porter to watch. Watch ye therefore, (for ye know not when the master of the house (*g*) cometh: at even, or at mid-night, or at the cock crowing,
- 36 or in the morning) Lest coming suddenly, he find
- 37 you sleeping. And what I say unto you, I say unto all, Watch.

C H A P. XIV.

- 1 **A**FTER two days, was *the feast* of the passover, and of unleavened (*a*) bread: and the chief priests and the scribes sought how they might take him by craft,

(*d*) The destruction of Jerusalem happened within forty years afterwards. A. D. 69.

(*e*) The fact shall most certainly come to pass.

(*f*) This is answer to the questions concerning the destruction of Jerusalem, verse 4, and may be explained by what our blessed Saviour saith *Acts* i. 7. it being one of the times and seasons which the Father hath put in his power, and made no part of the revelation which the Son was to preach to the world,

(*g*) See *Mat.* xiv. 25.

(*a*) See *Mat.* xxvi. 2.

C H A P. XIV.

2 craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of spikenard, very precious; and she brake the (b) box, and poured it
4 on his head. And there were some that had indignation within themselves, and said, Why was this
5 waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. (c) And they mur-
6 mured against her. And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work
7 on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but
8 me ye have not always. She hath done (d) what she could: she is come aforehand to anoint my body
9 to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto
11 the chief priests, to betray him unto them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him,
Where

(b) By breaking the box, may be understood opening the box, and taking part of the perfumed oil which it contained to pour upon his head, as was the custom in the East, when they were desirous of paying extraordinary respect to any one at an entertainment.

(c) See *Mat.* xxii. 19.

(d) See *Mat.* xxvi. 10.

S. M A R K.

Where wilt thou that we go and prepare, that thou
 13 mayest eat the passover? And he sendeth forth two
 of his disciples: and saith unto them, Go ye into
 the city, and there shall meet you a man bearing
 14 a pitcher of water: follow him. And whersoever
 he shall go in, say ye to the good man of the house,
 The master saith, Where is the guest-chamber,
 where I shall eat the passover, with my disciples?
 15 And he will shew you a large upper room fur-
 16 nished and prepared: there make ready for us. And
 his disciples went forth, and came into the city, and
 found as he had said unto them: and they made
 17 ready the passover. And in the evening he cometh
 18 with the twelve. And as they sat, and did eat,
 Jesus said, Verily I say unto you, one of you which
 19 eateth with me, shall betray me. And they began
 to be sorrowful, and to say unto him one by one,
 20 Is it I? and another said, Is it I? And he answer-
 ed and said unto them, *It is* one of the twelve, that
 21 dippeth with me in the dish. The Son of man in-
 deed goeth, as it is written of him: but wo to that
 man by whom the Son of man is betrayed: good
 were it for that man if he had never been born.
 22 And as they did eat, Jesus took bread, and bles-
 sed, and brake *it*, and gave to (e) them, and said,
 23 Take, eat: this is my body. And he took the cup,
 and when he had given thanks, he gave *it* to them:
 24 and they all drank of it. And he said unto them,
 This is my blood of the new testament, which is
 25 shed for many. Verily I say unto you, I will drink
 no

(e) The Jews in like manner after the paschal supper distributed bread and said, This *is* the bread of affliction which our fathers did eat in the land of Egypt; without thinking that it was the very individual bread which was eaten in a country so far off, and so many ages before. See *Mat.* xxvi. 26.

C H A P. XIV.

no more of the fruit of the vine, until that day that I drink it new in the (f) kingdom of God.

26 And when they had sung an hymn, they went
 27 out into the mount of Olives. And Jesus saith unto
 them, All ye shall be offended because of me this
 night: for it is written, I will smite the shepherd,
 28 and the sheep shall be scattered. But after that I
 29 am risen, I will go before you into Galilee. But
 Peter said unto him, although all shall be offended,
 30 yet *will* not I. And Jesus saith unto him, Verily
 I say unto thee, that this day, *even* in this night be-
 fore the cock crow (g) twice, thou shalt deny me
 31 thrice. But he spake the more vehemently, If I
 should die with thee, I will not deny thee in any
 32 wise. Likewise also said they all. And they came
 to a place which was named Gethsemane: and he
 saith to his disciples, Sit ye here, while I shall pray.
 33 And he taketh with him Peter, and James, and
 John, and began to be sore amazed, and to be very
 34 heavy, And saith unto them, My soul is exceeding
 sorrowful unto death: tarry ye here and watch.
 35 And he went forward a little, and fell on the ground,
 and prayed, that if it were possible the hour might
 36 pass from him. And he said, Abba, Father, All
 things *are* possible unto thee, take away this cup
 from me: nevertheless, not what I will, but what
 37 thou wilt. And he cometh, and findeth them sleep-
 ing, and saith unto Peter, Simon, sleepest thou?
 38 couldst thou not watch one hour? Watch ye and
 pray,

(f) I shall not have an opportunity of drinking wine again, until the gospel is established by my resurrection.

(g) St. Mark says *twice*, because he wrote his gospel particularly for the use of the christian converts at Rome; the people there reckoning two cock-crowings, viz. the first at midnight, and the other at three in the morning: but the Jews reckoned only by the latter.

S. M A R K.

pray, lest ye enter into (*h*) temptation: the spirit
 39 truly *is* ready, but the flesh *is* weak. And again
 he went away, and prayed, and spake the same
 40 words. And when he returned, he found them
 asleep again, (for their eyes were heavy) neither (*i*)
 41 wist they what to answer him. And he cometh the
 third time, and saith unto them, (*k*) Sleep on now,
 and take your rest: it is enough, the hour is come;
 behold, the Son of man is betrayed into the
 42 hands of sinners. Rise up, let us go; lo, he that
 betrayeth me is at hand.

43 And immediately, while he yet spake, cometh
 Judas, one of the twelve, and with him a great
 multitude with swords and staves, from the chief
 44 priests, and the scribes, and the elders. And he that
 betrayed him, had given them a token, saying,
 Whomsoever I shall kiss, that same is he; take
 45 him, and lead *him* away safely. And as soon as he
 was come, he goeth straightway to him, and saith,
 Master, Master; and kissed him.

46 And they laid their hands on him, and took him.
 47 And one of them that stood by, drew a sword, and
 smote a servant of the high priest, and cut off his
 48 ear. And Jesus answered and said unto them, Are
 ye come out as against a thief, with swords and *with*
 49 staves, to take me? I was daily with you in the
 temple, teaching, and ye took me not: but the
 50 scriptures must be fulfilled. And they all forsook
 51 him, and fled. And there followed him a certain
 young man, having a linen cloth cast about his
 52 body; and the young men laid hold on him. And
 he left the linen cloth, and fled from them (*l*) naked.
 And

(*h*) See *Mat.* xxvi. 41.

(*i*) Neither knew they what reply to make.

(*k*) See *Mat.* xxvi. 45.

(*l*) This circumstance seems to have been recorded to
 shew the consternation of our Lord's disciples; the young
 man choosing to quit his only covering, in cold weather,
 rather than be detained by those officers;

C H A P. XIV.

53 And they led Jesus away to the high priest : and
 with him were assembled all the chief priests, and
 54 the elders, and the scribes. And Peter followed him
 afar off, even into the palace of the high priest :
 and he sat with the servants, and warmed himself
 55 at the fire. And the chief priests, and all the coun-
 cil sought for witness against Jesus to put him to
 56 death ; and found none. For many bare false wit-
 nesses against him, but their witness agreed not toge-
 57 ther. And there arose certain, and bare false wit-
 58 nesses against him, saying, We heard him say, I will
 destroy this temple that is made with (*m*) hands, and
 within three days I will build another made without
 59 hands. But neither so did their witness agree toge-
 60 ther. And the high priest stood up in the midst,
 and asked Jesus, saying, Answerest thou nothing ?
 61 what is it which these witness against thee ? But
 he held his peace, and answered nothing. Again
 the high priest asked him, and said unto him, Art
 62 thou the Christ, the Son of the Blessed ? And Jesus
 said, I am : and ye shall see the (*n*) Son of man sit-
 ting on the right hand of power, and coming in the
 63 clouds of heaven. Then the high priest rent his
 clothes, and saith, What need we any further wit-
 64 nesses ? Ye have heard the blasphemy : what think
 ye ? And they all condemned him to be guilty of
 65 death. And some began to spit on him, and to
 cover his face, and to buffet him, and to say unto
 him, Prophecy : and the servants did strike him
 with the palms of their hands.
 66 And as Peter was beneath in the palace, there
 cometh one of the (*o*) maids of the high priest.
 67 And when she saw Peter warming himself, she
 looked :

(*m*) See *Mat.* xxyii. 40.

(*n*) See *Mat.* xxvi. 64.

(*o*) See *Mat.* xxvi. 69.

S. M A R K.

looked upon him, and said, And thou also wast with
68 Jesus of Nazareth. But he denied, saying, I know
not, neither understand I what thou sayest. And
69 he went out into the porch; and the cock crew. And
a maid saw him again, and began to say to them
70 that stood by, This is *one* of them. And he denied
it again. And a little after, they that stood by said
again to Peter, Surely thou art *one* of them: for
thou art a Galilean, and thy speech agreeth *thereto*.
71 But he began to curse and to swear, *saying*, I know
72 not this man of whom ye speak. And the second
time the cock crew. And Peter called to mind the
word that Jesus said unto him, Before the cock
crow twice, thou shalt deny me thrice. And when
he thought thereon, he wept.

C H A P. XV.

1 **A**ND straightway in the morning the chief
priests held a consultation with the elders and scribes,
and the whole council, and bound Jesus, and car-
2 ried *him* away, and delivered *him* to Pilate. And
Pilate asked him, Art thou the king of the Jews?
And he answering said unto him, Thou (*a*) sayest it.
3 And the chief priests accused him of many things:
4 but he answered nothing. And Pilate asked him
again, saying, Answerest thou nothing? behold,
5 how many things they witness against thee. But
Jesus yet answered nothing; so that Pilate marvel-
led.
6 Now at that feast he released unto them one
7 prisoner, whomsoever they desired. And there was
one named Barabbas, which lay bound with them
that had made insurrection with him, who had
8 committed murder in the insurrection. And the
multitude crying aloud, began to desire *him to do*
9 as he had ever done unto them. But Pilate answered
them,

(a) It is as thou hast said. Mat. xxv. 25, 64.

C H A P. XV.

them, saying, Will ye that I release unto you
 10 the king of the Jews? (For he knew that the
 11 chief priests had delivered him for envy.) But the
 chief priests moved the people, that he should
 12 rather release Barabbas unto them. And Pilate
 answered, and said again unto them, What will ye
 then that I shall do unto him whom ye call the king
 13 of the Jews? And they cried out again, Crucify
 14 him. Then Pilate said unto them, Why, what
 evil hath he done? And they cried out the more
 exceedingly, Crucify him.

15 And so Pilate willing to content the people, re-
 leased Barabbas unto them, and delivered Jesus
 16 when he had scourged him, to be crucified. And
 the soldiers led him away into the hall, called Præ-
 torium; and they call together the whole band.
 17 And they clothed him with purple, and platted
 18 a crown of thorns, and put it about his head, And
 began to salute him, Hail, (b) king of the Jews.
 19 And they smote him on the head with a reed, and
 did spit upon him, and bowing their knees worship-
 20 ped him. And when they had mocked him, they
 took off the purple from him, and put his own
 clothes on him, and led him out to crucify him.
 21 And they compel one Simon a Cyrenian, who pas-
 sed by, coming out of the country, the (c) father of
 22 Alexander and Rufus, to bear his cross. And they
 bring him unto the place Golgotha, which is, being
 23 interpreted, the place of a skull. And they gave
 him to drink, wine mingled with (d) myrrh: but
 24 he received it not. And when they had crucified
 him, they parted his garments, casting lots upon
 them,

(b) In mockery. Mat. xxvii. 29.

(c) See John xix. 17. The names of his sons are mentioned, because they were then disciples of great eminence.

(d) See Mat. xxvii. 34.

S. M A R K.

25 them, what every man should take. And it was (e)
 26 the third hour, and they crucified him. And the
 superscription of his accusation was written over,
 THE KING OF THE JEWS.
 27 And with him they crucify two thieves; the one on
 28 his right hand, and the other on his left. And the
 scripture was fulfilled, which saith, And he was
 29 numbered with the transgressors. And they that
 passed by, railed on him, wagging their heads, and
 saying, Ah, thou that destroyest the temple, and
 30 buildest it in three days, Save thyself, and come
 31 down from the cross. Likewise also, the chief
 priests mocking, said among themselves with the
 scribes, He saved others, himself he cannot save.
 32 Let Christ the king of Israel descend now from the
 cross, that we may see and believe. And they that
 33 were crucified with him, reviled him. And when
 the sixth hour was come, there was darkness over
 34 the whole (f) land, until the ninth hour. And at
 the (g) ninth hour Jesus cried with a loud voice,
 saying, Eloi, Eloi, lama sabachthani? which is,
 being interpreted, My God, my God, why hast
 35 thou forsaken me? And some of them that stood
 by, when they heard ~~it~~, said, Behold, he calleth
 Elias.

(e) As the night was distinguished by four watches, the twelve hours of the day were also marked by four principal ones, viz. the first, third, sixth and ninth, as in the parable of the labourers. *Mat. xx.* so that whatever happened between the third and sixth, that is, from nine o'clock to noon, was reckoned to belong to the third hour, however near the conclusion of it. This was the case of the crucifixion, near the end of the third hour, and approaching to the sixth, as described by *St. John xix. 14.* about the sixth hour, or very near noon.

(f) Over the whole land of Judea.

(g) The ninth hour began at three in the afternoon.

C H A P. XV.

36 Elias. And one ran, and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink,
 (h) saying, Let alone; let us see whether Elias will
 37 come to take him down. And Jesus cried with a
 38 loud voice, and gave up the ghost. And the vail
 of the temple was rent in twain, from the top to the bottom.

39 And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.
 40 There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and
 41 Salome; Who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And now when the even was come, (because it was the preparation, that is, the day before the
 43 sabbath) Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and
 44 craved the (i) body of Jesus. And Pilate marvelled if he were already (k) dead: and calling unto him the centurion, he asked him whether he had been
 45 any while dead. And when he knew *it* of the centurion, he gave the body to Joseph. And he bought
 46 fine

(h) The rest saying. See *Mat.* xxvii. 49.

(i) Probably he informed Pilate, that Jesus was dead, and that the Jewish law forbade that a dead body should remain all night upon the tree. See *Deut.* xxi. 23.

(k) From hence we may judge how grievous this punishment was; Pilate being surprized to hear that our Saviour was dead in the evening, tho' he was crucified before noon.

S. M A R K.

fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the
47 door of the sepulchre. And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

C H A P. XVI.

1 **A**ND when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and
2 anoint him. And very early in the morning, the first *day* of the week, they came unto the sepulchre,
3 at the rising of the sun. And they said among themselves, Who shall roll us away the stone from
4 the door of the sepulchre? (And when they looked, they saw that the stone was rolled away) for it
5 was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were
6 affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the
7 place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto
8 you. And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed;
(a) neither said they any thing to any man; for they were afraid.

9 Now when *Jesus* was risen early, the first *day* of the week, he appeared first to Mary Magdalene,
10 out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned

(a) They spoke not to any man they met in the way as they were going to tell the disciples.

C H A P. XVI.

- 11 mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.
- 12 After that, he appeared in another form unto two of them, as they walked, and went into the
- 13 country. And they went and told *it* unto the residue: neither believed they them.
- 14 Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not
- 15 them which had seen him after he was risen. And he said unto them, Go ye into all the world, and
- 16 preach the gospel to every creature. He that believeth and is baptized, shall be (b) saved; but he
- 17 that believeth not, shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new
- 18 tongues; They shall take up (c) serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.
- 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the
- 20 right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

T H E

(b) Shall be put in the way of salvation, by being a Christian: on the contrary, he that will not attend to the evidence of Christianity, but wilfully rejects it, renders himself unworthy of the divine mercy.

(c) The Acts of the Apostles contain many instances of these miracles, particularly in the case of St. Paul, who was unhurt when a viper fastened on his hand. *Acts* xxviii. 5.

THE GOSPEL

According to *St. LUKE.*

C H A P. I.

- 1 **F**ORASMUCH as many have taken in hand
to set forth in order a declaration of those things
2 which are most surely believed among us, Even as
they delivered them unto us, which from the begin-
ning were eye-witnesses, and ministers of the word:
3 It seemed good to me also, having had perfect
understanding of all things from the very first, to
write unto thee in order, most excellent Theophilus,
4 That thou mightest know the certainty of those
things wherein thou hast been instructed.
5 **T**H**E**R**E** was, in the days of Herod the king of
Judea, a certain priest named Zacharias, of the (a)
course of Abia : and his wife *was* of the daughters
6 of Aaron, and her name *was* Elisabeth. And they
were both righteous before God ; walking in all the
commandments and ordinances of the Lord, blame-
7 less. And they had no child, because that Elisabeth
was barren, and they both were *now* well stricken in
8 years. And it came to pass, that while he executed
the priests office before God in the order of his
9 course ; According to the custom of the priests
office, his lot was to burn incense when he went into
10 the temple of the Lord. And the whole multitude
of the people were praying without, at the time of
11 incense. And there appeared unto him an angel of
the Lord, standing on the right side of the altar of
incense.

(a) The Jewish priests attended on the service of the temple by turns, or courses, of which there were two for each month, twenty-four in all ; that of Abiah being the eighth. See 2 Chron. xxiv. 10.

C H A P. I.

12 incense. And when Zacharias saw *him*, he was
 13 troubled, and fear fell upon him. But the angel
 said unto him, Fear not, Zacharias: for thy prayer
 is heard; and thy wife Elisabeth shall bear thee
 14 a son, and thou shalt call his name John. And thou
 shalt have joy and gladness, and many shall rejoice
 15 at his birth. For he shall be great in the sight of
 the Lord, and shall drink neither wine, nor strong
 drink; and he shall be filled with the Holy Ghost,
 16 even from his mothers womb. And many of the
 children of Israel shall he turn to the Lord their
 17 God. And he shall go before him in the spirit and
 power of (b) Elias, to turn the hearts of the fathers
 to the children, and the disobedient to the wisdom
 of the just, to make ready a people prepared for
 18 the Lord. And Zacharias said unto the angel,
 whereby shall I know this? for I am an old man,
 19 and my wife well stricken in years. And the angel
 answering said unto him, I am Gabriel, that stand
 in the presence of God; and am sent to speak unto
 20 thee, and to shew thee these glad tidings. And be-
 hold, thou shalt be dumb, and not able to speak,
 until the day that these things shall be performed,
 because thou believest not my words, which shall
 21 be fulfilled in their season. And the people waited
 for Zacharias, and marvelled that he tarried so long
 22 in the temple. And when he came out, he could
 not speak unto them: and they perceived that he
 had seen a vision in the temple; for he beckoned
 23 unto them, and remained speechless. And it came
 to pass, that as soon as the days of his ministration
 were accomplished, he departed to his own house.
 24 And after those days his wife Elisabeth conceived,
 25 and hid herself five months, saying, Thus hath the
 the

(b) In the character of Elias (or Elijah) described
Malachi iv. 5. as the forerunner of the Messiah.

S. L U K E.

the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

26 And in the sixth month, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou (c) among women.

29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation (d) this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name (e) J E S U S. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow

(c) See an higher expression of this kind applied to Jael and Judith, *Judges* v. 24. *Judith* xiii. 18. they being pronounced blessed *above* women; whereas the Virgin is said to be blessed *among* women. No argument then can be drawn from this passage for the religious worship paid to her.

(d) The word *Hail* was in fact, as it is here called by the blessed Virgin, a mere salutation, expressive of kindness rather than of reverence, and was so used by our Saviour himself to the women as they were returning from the sepulchre. *Mat.* xxviii. 9.

(e) *Mat.* i. 21.

C H A P. I.

shadow thee : therefore also that holy thing which shall be born of thee, shall be called the Son of God.
36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth
37 month with her, who is called barren. For with
38 God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.
39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda,
40 And entered into the house of Zacharias, and saluted Elisabeth. And it came to pass that when Elisabeth heard the salutation of Mary, the babe leaped in her womb : and Elisabeth was filled with the Holy
42 Ghost. And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is*
43 the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come to me ?
44 For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.
45 And blessed *is* she that believed : for there shall be a performance of those things which were told her
46 from the Lord. And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in
47 God my Saviour. For he hath regarded the low estate of his handmaiden : for behold, from hence-
49 forth all generations shall call me blessed. For he that is mighty hath done to me great things, and
50 holy *is* his name. And his mercy *is* on them that fear him, from generation to generation. He hath
51 shewed strength with his arm, he hath (f) scattered the

(f) Mary probably thought that the deliverance to be effected by Christ was no more than the overthrow of the Roman power. Zachariah seems to have looked further, to the spiritual benefits of it. See *Verses 74.*

S. L U K E.

52 the proud in the imagination of their hearts. He
hath put down the mighty from *their* seats, and ex-
53 alted them of low degree. He hath filled the hungry
with good things, and the rich he hath sent empty
54 away. He hath holpen his servant Israel, in re-
55 membrance of *his* mercy, As he spake to our
56 fathers, to Abraham and to his seed for ever. And
Mary abode with her about three months; and re-
turned to her own house.

57 Now Elisabeths full time came, that she should
58 be delivered; and she brought forth a son. And
her neighbours and her cousins heard how the Lord
had shewed great mercy upon her; and they re-
59 joiced with her. And it came to pass, that on the
eighth day they came to circumcise the child, and
they called him Zacharias, after the name of his
60 father. And his mother answered and said, Not
so; but he shall be called (g) John. And they
61 said unto her, There is none of thy kindred that
62 is called by this name. And they made signs to
63 his father, how he would have him called. And
he asked for a writing table, and wrote, saying,
64 His name is John. And they marvelled all. And
his mouth was opened immediately, and his tongue
65 loosed, and he spake, and praised God. And fear
came on all that dwelt round about them: and
all these sayings were noised abroad throughout all
66 the hill country of Judea. And all they that had
heard *them*, laid *them* up in their hearts, saying,
What manner of child shall this be? And the hand
67 of the Lord was with him. And his father Zacha-
rias was filled with the holy Ghost, and prophesied,
68 saying, Blessed be the Lord God of Israel, for he
hath

(g) John signifies Given by God: this child being
born when his parents had lost all hope of having issue.

C H A P. II.

69 hath (*h*) visited and redeemed his people, And hath
 raised up an (*i*) horn of salvation for us, in the house
 70 of his servant David; As he spake by the mouth
 of his holy prophets, which have been since the
 71 world began, That we should be saved from our
 enemies, and from the hand of all that hate us.
 72 To perform the mercy *promised* to our fathers, and
 73 to remember his holy covenant: The oath which
 74 he sware to our father Abraham, That he would
 grant unto us, that we being delivered out of the
 hands of our enemies, might serve him without
 75 fear, In holiness and righteousness before him, all
 76 the days of our life. And thou, child, shalt be
 called the prophet of the Highest: for thou shalt
 go before the face of the Lord, to prepare his ways;
 77 To give knowledge of salvation unto his people, by
 78 the remission of their sins, Through the tender
 mercy of our God; whereby the day-spring from
 79 on high hath visited us, To give light to them that
 sit in darkness and in the shadow of death, to guide
 80 our feet into the way of peace. And the child grew,
 and waxed strong in spirit, and was in the deserts
 till the day of his shewing unto Israel.

C H A P. II.

1 **A**ND it came to pass in those days, that there
 went out a decree from Cesar Augustus, that all the
 2 (*a*) world should be taxed. (And this taxing was
 first

(*h*) God is most frequently said to visit when he
 punisheth: but here, as conferring an act of grace and
 favour. See also *Chap. xix. 44.*

(*i*) Horn is used by the Jews for power. A horn
 of salvation therefore means a powerful Saviour.

(*a*) Augustus ordered every person in the Roman
 empire, which was proudly called *all the world*, to be
 registered, that he might know the number of his
 subjects, and what taxes he could raise.

S. L U K E.

first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David) To be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first born Son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and (b) the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is (c) Christ the Lord. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

(b) This was the glorious light which attended the divine presence on particular solemn occasions; which conducted the Israelites through the wilderness; which shone round the person of our Lord when he was transfigured on the mountain; and which struck St. Paul to the earth at his conversion. See *Acts* xxvi. 13, where it is described as *a light from heaven, above the brightness of the Sun*, at mid-day.

(c) Christ signifies Anointed; the Messiah, who is described under the title of the Lord *Pf.* cx. 1. and whose coming was at that time generally expected.

C H A P. II.

14 ing, Glory to God in the highest, and on earth (*d*)
 15 peace; good will towards men. And it came to pass,
 as the angels were gone away from them into heaven,
 the shepherds said one to another, Let us now go
 even unto Bethlehem, and see this thing which is
 come to pass, which the Lord hath made known un-
 16 to us. And they came with haste, and found Mary
 17 and Joseph, and the babe lying in a manger. And
 when they had seen *it*, they made known abroad the
 saying which was told them concerning this child.
 18 And all they that heard *it*, wondered at those things
 19 which were told them by the shepherds. But Mary
 kept all these things, and pondered *them* in her
 20 heart. And the shepherds returned, glorifying and
 praising God for all the things that they had heard
 and seen, as it was told unto them:
 21 And when eight days were accomplished for the
 circumcision of the child, his name was called
 JESUS, which was so named of the angel before
 22 he was conceived in the womb. And when the days
 of her purification, according to the law of Moses,
 were accomplished, they brought him to Jerusalem,
 23 to present *him* to the Lord, (As it is written in the
 law of the Lord, Every male that openeth the womb
 24 shall be called holy to the Lord) And to offer a sa-
 crifice according to that which is said in the law of
 the Lord, A pair of turtle doves, or two young (*e*)
 25 pigeons. And behold, there was a man in Jeru-
 salem, whose name *was* Simeon; and the same man
was just and devout, waiting for the consolation of
 Israel:

(*d*) Peace signifies reconciliation and forgiveness from God; the highest instance that could be given of his good will and loving kindness to men.

(*e*) This was the offering appointed for the poor; whereas a lamb was to be offered by such as could afford it. *Lev.* 12, 8.

S. L U K E.

26 Israel: and the holy Ghost was upon him. And it
 was revealed unto him by the holy Ghost, that he
 should not see death, before he had seen the Lords
 27 Christ. And he came by the spirit into the temple:
 and when the parents brought in the child Jesus, to
 28 do for him after the (f) custom of the law, Then
 took he him up in his arms, and blessed God, and
 29 said, Lord, now lettest thou thy servant depart in
 30 peace, according to thy word. For mine eyes have
 31 seen thy salvation: Which thou hast prepared be-
 32 fore the face of all people: A light to lighten the
 33 Gentiles, and the glory of thy people Israel. And
 Joseph and his mother marvelled at those things
 34 which were spoken of him. And Simeon blessed
 them, and said unto Mary his mother, Behold, this
child is set for the fall and rising again of many in
 Israel; and for a sign which shall be spoken against:
 35 (Yea, a sword shall pierce through thy own soul
 also) that the thoughts of many hearts may be re-
 36 vealed. And there was one Anna a prophetess, the
 daughter of Phanuel, of the tribe of Aser; she was
 of a great age, and had lived with an husband seven
 37 years from her virginity: And she *was* a widow
 of about fourscore and four years; which departed
 (g) not from the temple, but served God with fasting
 38 and prayers night and day. And she coming in that
 instant, gave thanks likewise unto the Lord, and
 spake

(f) In acknowledgment that God is the author and proprietor of life, and probably likewise in memory of the destruction of the first born in Egypt, the law required an offering to be made for the first-born. *Exod. xiii. 12.* In obedience to this law Christ was presented in the temple.

(g) *Departed not*, that is, did not fail to attend on the temple service, keeping the fasting days, and daily offering up her prayers both morning and evening.

C H A P. II.

spake of him to all them that looked for redemption
 39 in Jerusalem. And when they had performed all
 things according to the law of the Lord, they re-
 turned into Galilee, to their own city Nazareth.
 40 And the child grew, and waxed strong in spirit,
 filled with wisdom; and the grace of God was up-
 on him.

41 Now his parents went to Jerusalem every year
 42 at the feast of the passover: And when he was
 twelve years old, they went up to Jerusalem, after
 43 the custom of the feast. And when they had ful-
 filled the days, as they returned, the child Jesus
 tarried behind in Jerusalem; and Joseph and his
 44 mother knew not *of it*. But they supposing him to
 have been in the (*h*) company, went a days journey;
 and they sought him among *their* kinsfolk and ac-
 45 quaintance. And when they found him not, they
 46 turned back again to Jerusalem, seeking him: And
 it came to pass, that after three days they found
 him in the temple, sitting in the midst of the doc-
 tors, (*i*) both hearing them, and asking them ques-
 tions.

(*h*) The company returning home must needs have
 been very great, as all the males from every part of
 the country were obliged to appear before the Lord at
 Jerusalem on each of the three great festivals, viz. the
 feast of unleavened bread, or the passover; the feast
 of weeks, or pentecost; and the feast of tabernacles.
Deut. xvi. 16.

(*i*) It was a custom among the Jews for young
 persons, at an age when they were supposed capable of
 answering for themselves, to enter into an engagement
 to obey the law of God, as is done with us at confir-
 mation: and it may have been on such an occasion,
 that our Lord applied to the doctors, or teachers of the
 law, not only condescending to hearken to their in-
 structions, but also putting such questions to them, as
 might serve to prepare them to receive the religion
 he came into the world to establish.

S. L U K E.

47 tions. And all that heard him were astonished at
 48 his understanding and answers. And when they saw
 him, they were amazed : and his mother said unto
 him, Son, why hast thou thus dealt with us ? be-
 hold thy father and I have sought thee sorrowing.
 49 And he said unto them, How is it that ye sought
 me ? wist (k) ye not that I must be about my Fa-
 50 thers business ? And they understood not the saying
 51 which he spake unto them. And he went down
 with them and came to Nazareth, and was subject
 unto (l) them : but his mother kept all these say-
 52 ings in her heart. And Jesus increased in wisdom
 and stature, and in favour with God and man.

C H A P. III.

1 N O W in the fifteenth year of the reign of Tibe-
 rius Cesar, Pontius Pilate being governor of Judea,
 and (a) Herod being tetrarch of Galilee, and his
 brother Philip tetrarch of Iturea and of the region
 of Trachonitis, and Lyfani as the tetrarch of Abilene,
 2 Annas and Caiaphas being the high priests, the
 word of God came unto John the son of Zacha-
 3 rias in the wilderness. And he came into all
 the country about Jordan, preaching the bap-
 4 tism of repentance, for the remission of sins ; As
 it is written in the book of the words of Esaias the
 prophet, saying, The voice of one crying in the
 wilderness, Prepare ye the way of the (b) Lord,
 5 make his paths straight: Every valley shall be filled,
 and every mountain and hill shall be brought low ;
 and

(k) *Wist ye not ?* that is, Did ye not know, or con-
 sider ? *Acts* xxiii. 5. *Mark* xiv. 40.

(l) Hereby setting a most powerful and engaging
 example to all children to be obedient to their parents.

(a) See *Mat.* xiv. 1.

(b) *Isaiah* xl. 3.

C H A P. III.

and the crooked shall be made straight, and the
6 rough ways shall be made smooth; And all flesh
7 shall see the salvation of God. Then said he to the
multitude that came forth to be baptized of him,
O generation of vipers, who hath warned you to
8 flee from the wrath to come? Bring forth therefore
fruits worthy of repentance; and begin not to say
within yourselves, We have Abraham to our (c)
father: for I say unto you, that God is able of these
9 stones to raise up children unto Abraham. And now
also the ax is laid unto the root of the trees: every
tree therefore which bringeth not forth good fruit,
10 is hewn down, and cast into the fire. And the peo-
ple asked him, saying, What shall we do then?
11 He answereth and saith unto them, He that hath
two (d) coats, let him impart to him that hath none;
12 and he that hath meat, let him do likewise. Then
came also publicans to be baptized, and said unto
13 him, Master, what shall we do? And he said unto
them, Exact no more than that which is (e) ap-
14 pointed you. And the soldiers likewise demanded of
him saying, And what shall we do? And he said unto
them, Do violence to no (f) man, neither accuse
any falsely, and be content with your wages.

And

(c) Think not to claim any merit, or favour at the hand of God, because ye are Jews, descended from Abraham. For, if your whole nation were extinct, God could raise up to himself a peculiar people out of those whom you now despise as the stones under your feet.

(d) Be merciful, kind, and charitable to the needy and distressed.

(e) Be not unjust, or vexatious in the exercise of your office. Take no more tribute or custom than is due by law.

(f) From this advice we learn the crimes most usually committed by the Roman soldiery: and if we compare our own condition with that of the Jews who
were

S. L U K E.

- 15 And as the people were in expectation, and all
men mused in their hearts of John, whether he were
16 the Christ or not; John answered, saying unto
them all, I indeed baptize you with water; but one
mightier than I cometh, the latchet of whose (g)
shoes I am not worthy to unloose: he shall baptize
17 you with the holy Ghost, and with fire. Whose fan
is in his hand, and he will thoroughly purge his floor,
and will gather the wheat into his garner; but the
18 chaff he will burn with fire unquenchable. And
many other things in *his* exhortation preached he
19 unto the people. But Herod the tetrarch, being
reproved by him for Herodias his brother Philips
wife, and for all the evils which Herod had done,
20 Added yet this above all, that he shut up John in
prison.
21 Now when all the people were baptized, it
came to pass that Jesus also being baptized, and
22 praying, the heaven was opened: And the holy
Ghost descended in a bodily shape like a dove
upon him, and a voice came from (h) heaven,
which said, Thou art my beloved Son, in thee I am
well pleased.
23 And Jesus himself began to be about thirty
years of age, being (as was supposed) the son of
24 (i) Joseph, which was *the son of Heli*, Which
was

were liable to their violence and wickedness, we shall know how to value the free constitution we live under, in which the military power is subject to the law of the land, and employed not for oppression, but for protection and security.

(g) The shoes then worn had no upper leather, but were tied across the top of the foot. St. John's meaning was, that he was not worthy to do the lowest office about the person of Christ.

(h) See *Mat.* iii. 16.

(i) The antient Jewish doctors, in their commentary on the Old Testament, expressly call the Virgin Mary

C H A P. III.

25 was the son of Matthat, which was the son of Levi,
 which was the son of Melchi, which was the son of
 Janna, which was the son of Joseph, Which was
 the son of Mattathias, which was the son of Amos,
 26 which was the son of Naum, which was the son of
 Elli, which was the son of Nagge, Which was
 the son of Maah, which was the son of Mattathias,
 which was the son of Semei, which was the son of
 27 Joseph, which was the son of Juda, Which was
 the son of Joanna, which was the son of Rhesa,
 which was the son of Zorobabel, which was the son
 28 of Salathiel, which was the son of Neri, Which
 was the son of Melchi, which was the son of Addi,
 which was the son of Cosam, which was the son of
 29 Elmodam, which was the son of Er, Which was
 the son of Jose, which was the son of Eliezer, which
 was the son of Jorim, which was the son of Matthat,
 30 which was the son of Levi, Which was the son
 of Simeon, which was the son of Juda, which was
 the son of Joseph, which was the son of Jonan,
 31 which was the son of Eliakim, Which was the son
 of Melea, which was the son of Menan, which was
 the son of Mattatha, which was the son of Nathan,
 32 which was the son of David, Which was the son
 of Jesse, which was the son of Obed, which was
 the son of Booz, which was the son of Salmon,
 33 which was the son of Naasson, Which was the son
 of

Mary the daughter of Heli; whence it is probable
 St. Luke is here giving *her* genealogy. It may also be
 supposed, that Mary being an only child, her husband
 Joseph was by the Jewish law accounted the son of
 Heli, though he was really the son of Jacob, *Mat. i. 16.*
 By tracing her family through David and Abraham up to
 Adam and God, St. Luke shews Jesus, the actual son
 of Mary, and the supposed son of Joseph, to have
 been not only the Christ, or Messiah of the Jews, but
 the seed of the woman promised at the fall, who was
 to be the saviour of mankind.

S. L U K E.

- of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares,
 34 which was *the son* of Juda, Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thafa,
 35 which was *the son* of Nachor, Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber,
 36 which was *the son* of Sala, Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe,
 37 which was *the son* of Lamech, Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of
 38 Maleleel, which was *the son* of Cainan, Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

C H A P. IV.

- 1 **A**ND Jesus being full of the holy Ghost, returned from Jordan, and was led by the (a) spirit
 2 into the wilderness, Being forty days tempted of the devil; and in those days he did eat nothing: and when they were ended, he afterward hungered.
 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.
 4 And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by
 5 every word of God. And the devil taking him up into an high mountain, shewed unto him all the
 6 kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for that is delivered
 7 unto me, and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine.
 8 And Jesus answered and said unto him, Get thee behind

(a) By the holy Spirit. See Mat. iv. 1.

C H A P. IV.

behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence. For it is written, He shall give his angels charge over thee to keep thee; And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season.

And Jesus returned in the power of the (b) spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the (c) prophet Esaias; and when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again

(b) Under the direction of the holy spirit.

(c) *Isaiah* lxi. 1.

It was customary, when any grave person went into the synagogue, to invite him to read a portion of scripture and expound it. See *Acts* xiii. 15.

Q

S. L U K E.

again to the minister, and sat down : and the eyes
of all them that were in the synagogue were fastened
21 on him. And he began to (d) to say unto them,
22 This day is this scripture fulfilled in your ears. And
all bare him witness, and wondered at the gracious
words (e) which proceeded out of his mouth. And
23 they said, Is not this Josephs son? And he said
unto them, Ye will surely say unto me this proverb,
Physician, heal thyself : whatsoever we have heard
done in Capernaum, do also here in thy country.
24 And he said, Verily I say unto you, No prophet is
25 accepted in his own country. But I tell you of a
truth, (f) many widows were in Israel in the days
of Elias, (g) when the heaven was shut up three years
and six months, when great famine was throughout
26 all the land : But unto none of them was Elias
sent, save unto Sarepta a city of Sidon, unto a
27 woman that was a widow. And many lepers were
in Israel in the time of Eliseus the prophet : and
none of them was cleansed, saving Naaman the
28 Syrian. And all they in the synagogue, when they
heard

(d) That is, he began by saying ; this being but the
preface to the *gracious words* by which he explained
and applied that passage of the prophet.

(e) See *Mat.* xiii. 54.

(f) These instances are quoted by our Lord in
order to prove, that they who are nearest to the means
of grace and opportunities of conviction are often least
inclined to profit by them, which are therefore most
justly granted to others of a more humble and teachable
disposition. The application to the people of Nazareth
was so obvious and undeniable, that *they were filled*
with wrath, and prepared to destroy him whom they
had just before regarded with admiration : whereby
they sufficiently discovered their own unworthiness.

(g) See 1 *Kings* xvii. 9. 2 *Kings* v. 4. Elias and
Eliseus are there called Elijah and Elisha.

C H A P. IV.

29 heard these things, were filled with wrath, And
 rose up, and thrust him out of the city, and led
 him unto the brow of the hill (whereon their city
 was built) that they might cast him down headlong.
 30 But he passing (*h*) through the midst of them, went
 31 his way : And came down to Capernaum, a city
 of Galilee, and taught them on the sabbath-days.
 32 And they were astonished at his doctrine: for his
 word was with power.

33 And in the synagogue there was a man which had
 a spirit of an unclean devil, and cried out with a
 34 loud voice, Saying, Let us alone; what have we
 to do with thee, thou Jesus of Nazareth? art thou
 come to destroy us? I know thee who thou art; the
 35 holy One of God. And Jesus rebuked him, say-
 ing, Hold thy peace, and come out of him. And
 when the devil had thrown him in the midst, he
 36 came out of him, and hurt him not. And they were
 all amazed; and spake among themselves, saying,
 What a word is this? for with authority and power
 he commandeth the unclean spirits, and they come
 37 out. And the fame of him went out-into every
 place of the country round about.

38 And he arose out of the synagogue, and entered
 into Simons house: and Simons wifes mother was
 taken with a great fever; and they besought him
 39 for her. And he stood over her, and rebuked the
 fever, and it left her. And immediately she arose,
 and (*i*) ministered unto them.

40 Now when the sun was setting, all they that had
 any sick with divers diseases, brought them unto
 him: and he laid his hands on every one of them,
 and

(*h*) Having miraculously rendered himself invisible, he
 escaped from them, in like manner as he did afterwards
 from the Jews in the temple. See *John* viii. 59.

(*i*) She attended on them.

S. L U ' K E.

- 41 and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak: for they knew that he was Christ.
- 42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not
- 43 depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for
- 44 therefore am I sent. And he preached in the synagogues of (k) Galilee.

C H A P. V.

- 1 **A**ND it came to pass, that as the people pressed upon him to hear the word of God, he stood
- 2 by the lake of (a) Gennesareth, And saw two ships standing by the lake: but the fishermen were gone
- 3 out of them, and were washing *their* nets. And he entered into one of the ships which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out
- 4 of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and
- 5 let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless
- 6 at thy word I will let down the net. And when they had this done, they inclosed a great multitude of
- 7 fishes; and their net brake. And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began
- 8 to sink. When Simon Peter saw *it*, he fell down at Jesus knees, saying, Depart from me, for I am
a sinful

(k) Throughout all Galilee. See *Mat.* iv. 23.

(a) The lake of Gennesareth is otherwise called the sea of Galilee. See *Mat.* iv. 18.

C H A P. V.

- 9 a sinful man, (b) O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so *was* also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; 11 from henceforth thou shalt catch (c) men. And when they had brought their ships to land, they forsook all, and followed him.
- 12 And it came to pass, when he was in a certain city, (d) behold, a man full of leprosy; who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.
- 13 And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosy 14 departed from him. And he charged him to tell no man: but go, and shew thyself to the priest, (e) and offer for thy cleansing, according as Moses 15 commanded, for a testimony unto them. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to 16 be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed.
- 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.
- 18 And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring

(b) And my unworthiness makes me incapable of bearing the presence of a person endued with such extraordinary power.

(c) See *Mat.* iv. 19.

(d) In Capernaum. See *Mark* ii. 1.

(e) See *Mat.* viii. 4.

S. L U K E.

- 19 bring him in and to lay *him* before him. And when they could not find by what way they might bring him in, because of the multitude, they went upon the (f) house top, and let him down through the tiling with *his* couch, into the midst before Jesus.
- 20 And when he saw their faith, he said unto him,
- 21 Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? who can forgive
- 22 sins but God alone? But when Jesus perceived their thoughts, he answering said unto them, What
- 23 reason ye in your hearts? Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up
- 24 and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thine house.
- 25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own
- 26 house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.
- 27 And after these things he went forth, and saw a publican named (g) Levi, sitting at the receipt of
- 28 custom: and he said unto him, Follow me. And he
- 29 left all, rose up, and followed him. And Levi made him a great feast in his own house; and there was a great company of publicans, and of others
- 30 that sat down with them. But the scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sin-
- 31 ners? And Jesus answering, said unto them, They that

(f) See *Mark* ii. 4.

(g) Levi was the same person as St. Matthew. See *Mat.* ix. 9.

C H A P. V.

that are whole need not a (d) physician: but they
 32 that are sick. I came not to call the righteous, but
 sinners to repentance.

33 And they said unto him, Why do the disciples of
 John fast often, and make prayers, and likewise *the*
disciples of the Pharisees; but thine eat and drink?

34 And he said unto them, (i) Can ye make the children
 of the bride-chamber fast, while the bridegroom is

35 with them? But the days will come, when the
 bridegroom shall be taken away from them; and
 then shall they fast in those days. And he spake also

36 a parable unto them, No man putteth a piece of
 new garment upon an old: if otherwise, then both
 the new maketh a rent, and the piece that was
taken out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles;
 else the new wine will burst the bottles, and be
 spilled, and the bottles shall perish. But new

38 wine must be put into new bottles; and both are

39 preserved. No man also having drunk old *wine*,
 straightway desireth new: for he saith, The old is
 better.

C H A P. VI.

1 **A**ND it came to pass on the second (a) sabbath
 after the first, that he went through the corn-fields:
 and his disciples plucked the ears of corn, and did
 2 eat, rubbing *them* in *their* hands. And certain of
 the

(h) I converse with sinners for the same reason that
 physicians visit the sick. The end of my coming into
 the world is to heal and to save men's souls. I there-
 fore justly apply my remedies to such as want and de-
 sire them; not to those who think they have no need
 of them.

(i) See *Mat* ix. 15, 16.

(a) The second sabbath after the passover.

S. L U K E.

- the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?
- 3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was
- 4 an hungred, and they which were with him: (b) How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawful to eat but for the
- 5 priests alone? And he said unto them, That the Son of man is Lord also of the sabbath.
- 6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And
- 7 the scribes and Pharisees watched him, whether he would heal on the sabbath-day: that they might
- 8 find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the
- 9 midst. And he rose, and stood forth. Then said Jesus unto them, I will ask you one thing, Is it
- 10 lawful on the (c) sabbath-days to do good, or to do evil? to save life or to destroy it? And looking round about upon them all, he said unto the man,
- 11 Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus.
- 12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night
- 13 in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve,
- 14 whom also he named Apostles: Simon (whom he
- also

(b) See 1 Samuel xxi. 6.

(c) See Mark ii. 27.

C H A P. VI.

- also named (*d*) Peter) and Andrew his brother ;
 15 James and John ; Philip and Bartholomew ; Mat-
 16 thew and Thomas ; James *the son* of Alpheus and
 Simon called Zelotes ; And Judas *the brother* of
 James, and Judas Iscariot, which also was the
 traitor.
- 17 And he came down with them, and stood in the
 plain : and (*e*) the company of his disciples, and a great
 multitude of people out of all Judea and Jerusalem,
 and from the sea-coast of Tyre and Sidon, which
 came to hear him, and to be healed of their diseases ;
 18 And they that were vexed with unclean spirits : and
 19 they were healed. And the whole multitude sought
 to touch him : for there went virtue out of him,
 and healed them all.
- 20 And he lifted up his eyes on his disciples, and
 said, Blessed *be* ye (*f*) poor : for yours is the king-
 21 dom of God. Blessed *are* ye that hunger now : for
 ye shall be filled. Blessed *are* ye that weep now : for
 22 ye shall laugh. Blessed are ye when men shall hate
 you, and when they shall separate you *from their*
company, and shall reproach *you*, and cast out your
 23 name as evil, for the Son of mans sake. Rejoice
 ye in that day, and leap for joy : for behold, your
 reward *is* great in heaven : for in the like manner
 24 did their fathers unto the prophets. But wo unto
 you that are rich : for ye have received your consol-
 25 tion. Wo unto you that are full : for ye shall hun-
 ger. Wo unto you that laugh now : for ye shall
 26 mourn and weep. Wo unto you when all men shall
 speak well of you (*g*) : for so did their fathers to
 the false prophets.

But

(*d*) See *Mat.* x. 2.

(*e*) And *with him stood* the company, &c.

(*f*) Poor in spirit. See *Mat.* v. 3.

(*g*) If you falsely represent the nature of my religion
 and countenance and indulge men in sin, you may gain
 their favour and good word, but you will incur the
 displeasure of Almighty God.

S. L. U K E.

- 27 But I say unto you which hear, Love your
 28 enemies, do good to them which hate you : Bless
 them that curse you, and pray for them which
 29 despitefully use you. (*h*) And unto him that smiteth
 thee on the *one* cheek, offer also the other : and him
 that taketh away thy cloke, forbid not *to take*
 30 *thy* coat also. Give to every man that asketh of
 thee ; and of him that taketh away thy goods, ask
 31 *them* not again. And as ye would that men should
 32 do to you, do ye also to them likewise. For if ye
 love them which love you, what thank have ye ?
 33 for sinners also love those that love them. And if
 ye do good to them which do good to you, what
 thank have ye ? for sinners also do even the same.
 34 And if ye lend to them of whom ye hope to receive,
 what thank have ye ? for sinners also lend to sinners,
 35 to receive as much again. But love ye your
 enemies, and do good, and lend, hoping for nothing
 again : and your reward shall be great, and ye shall
 be the children of the Highest : for he is kind unto
 36 the unthankful, and *to* the evil. Be ye therefore
 37 merciful, as your Father also is merciful. Judge
 not, and ye shall not be judged : condemn not,
 and ye shall not be condemned : forgive, and ye
 shall be forgiven : Give, and it shall be given unto
 38 you ; good measure, pressed down, and shaken to-
 gether, and running over, shall men give into your
 (*i*) bosom. For with the same measure that ye mete
 withal, it shall be measured to you again.
 39 And he spake a parable unto them, (*k*) Can
 the blind lead the blind ? shall they ont both
 fall

(*h*) See *Mat.* v. 40.

(*i*) The skirt of the loose upper garment being held
 up hollow to receive any thing poured into it, is what
 is called the lap, or bosom.

(*k*) From this parable, or proverb our Lord takes occa-
 sion to teach his disciples the necessity of carefully attending
 to the true nature of his religion, in order to instruct others
 in

C H A P. VI.

- 40 fall into the ditch? The disciple is not above
his master: but every one that is perfect shall
41 be as his master. And why beholdest thou the
mote that is in thy brothers eye, but perceivest
42 not the beam that is in thine own eye? Either
how canst thou say to thy brother, Brother, let
me pull out the mote that is in thine eye, when
thou thyself beholdest not the beam that is in thine
own eye? Thou hypocrite, cast out first the beam
out of thine own eye, and then shalt thou see clearly
to pull out the mote that is in thy brothers eye.
- 43 For a good tree bringeth not forth corrupt fruit:
neither doth a corrupt tree bring forth good fruit.
- 44 For every tree is known by his own fruit: for of
thorns men do not gather figs, nor of a bramble-
- 45 bush gather they grapes. A good man out of the
good treasure of his heart, bringeth forth that which
is good: and an evil man out of the evil treasure of
his heart, bringeth forth that which is evil: for of
the abundance of the heart his mouth speaketh.
- 46 And why call ye me Lord, Lord, and do not the
47 things which I (*I*) say? Whosoever cometh to me,
and heareth my sayings, and doeth them, I will
48 shew you to whom he is like. He is like a man
which built an house, and digged deep, and laid
the foundation on a rock: and when the flood arose,
the stream beat vehemently upon that house, and
could not shake it; for it was founded upon a rock.
- 49 But he that heareth, and doeth not, is like a man
that without a foundation built an house upon the
earth; against which the stream did beat vehe-
mently, and immediately it fell, and the ruin of
that house was great.

C H A P.

in it, and of setting an example in their own practice
of all those virtues which it is their duty to inculcate.

(*l*) See *Mat.* vii. 21.

3. L U K E.

C H A P. VII.

- 1 **N**OW when he had ended all his sayings in the audience of the people, he entered into Capernaum.
- 2 And a certain centurions servant, who was dear
- 3 unto him, was (a) sick and ready to die. And when he heard of Jesus he sent unto him the elders of the Jews, beseeching him that he would come
- 4 and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was
- 5 worthy for whom he should do this: For he loveth
- 6 our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldest enter under
- 7 my roof. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my
- 8 servant shall be healed. For I also am a (b) man set under authority, having under me soldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do
- 9 this, and he doeth it. When Jesus heard these things, he marvelled at him and turned him about, and said unto the people that followed him, I say unto you, I have not found so great (c) faith, no, not
- 10 in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.
- 11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples
- 12 went with him, and much people. Now when he came

(a) See *Mat.* viii. 5.

(b) See *Mat.* viii. 8.

(c) See *Mat.* viii. 10.

C H A P. VII.

- came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of
 13 the city was with her. And when the Lord saw her, he had compassion on her, and said unto her,
 14 Weep not. And he came and touched the bier (and they that bare him stood still) and he said, Young
 15 man, I say unto thee, Arise. And he that was dead, sat up, and began to speak : and he delivered him
 16 to his mother. And there came a fear on all : and they glorified God, saying, That a great prophet is
 risen up amongst us ; and, That God hath (d)
 17 visited his people. And this rumour of him went forth throughout all Judea, and throughout all the
 region round about.
 18 And the disciples of John shewed him of all
 19 these things. And John calling unto him two of his disciples, sent *them* unto Jesus, saying, Art thou
 (e) he that should come, or look we for another ?
 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he
 21 that should come, or look we for another ? And in that same hour he cured many of *their* infirmities
 and plagues, and of evil spirits, and unto many that
 22 were blind he gave sight. Then Jesus answering, said unto them, Go your way, and tell John what
 things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the
 deaf hear, the dead are raised, to the poor the gos-
 23 pel is preached. And blessed is he whosoever shall not be offended in me.
 24 And when the messengers of John were departed, he began to speak unto the people concerning John,
What

(d) Visit is taken here, as *Chap. i. 68.*

(e) See *Mat. xi. 2.*

S. L U K E.

What went ye out into the wilderness for to see?
25 a reed shaken with the wind? But what went ye
out for to see? A man clothed in soft raiment? Be-
hold they which are gorgeously appparelled, and live
26 delicately, are in kings courts. But what went ye
out for to see? A prophet? Yea, I say unto you,
27 and much more than a prophet. This is he of
whom it is written, Behold, I send my messenger
before thy face, which shall prepare thy way before
28 thee. For I say unto you, Among those that are
born of women, there is not a greater prophet than
(f) John the Baptist: but he that is least in the
29 kingdom of God, is greater than he. And all the
people that heard *him*, and the publicans justified
God, being baptized with the baptism of John.
30 But the Pharisees and lawyers rejected the counsel
of God against themselves, being not baptized
of him.
31 And the Lord said, Whereunto then shall I liken
the men of this generation? and to what are they
32 like? They are like unto children sitting in the
market-place, and calling one to another, and say-
ing, We have piped unto you, and ye have not
danced: we have mourned to you, and ye have not
33 wept. For John the Baptist came neither eating
bread, nor drinking wine; and ye say, (g) He hath
34 a devil. The Son of man is come eating and drink-
ing; and ye say, Behold, a gluttonous (h) man, and
a wine bibber, a friend of publicans and sinners.
35 But wisdom is justified of all her children.
36 And one of the Pharisees (i) desired him that he
would eat with him. And he went into the Pharisees
37 house, and sat down to meat. And behold, a
woman

(f) See *Mat.* xi. 17.

(g) See *Mat.* xi. 18.

(h) See *Mat.* xi. 16.

(i) Whose name was Simon. See *Verse* 40.

C H A P. VII.

woman in the city, which was a sinner, when she
 knew that, Jesus sat at meat in the Pharisees house,
 38 brought an alabaster box of ointment, And stood
 at his (k) feet behind him weeping, and began to
 wash his feet with tears, and did wipe *them* with the
 hairs of her head, and kissed his feet, and anointed
 39 *them* with the ointment. Now when the Pharisee
 which had bidden him, saw *it*, he spake within
 himself, saying. This man, if he were a prophet,
 would have known who, and what manner of wo-
 man *this is* that toucheth him: for she is a sinner.
 40 And Jesus answering, said unto him, Simon, I have
 somewhat to say unto thee. And he saith, Master,
 41 say on: There was a certain creditor, which had
 two debtors: the one owed five hundred pence, and
 42 the other fifty. And when they had nothing to pay,
 he frankly forgave them both. Tell me therefore,
 43 which of them will love him most? Simon an-
 swered and said, I suppose that he to whom he for-
 gave most. And he said unto him, Thou hast
 44 rightly judged. And he turned to the woman, and
 said unto Simon, Seest thou this woman? I entered
 into thine house, thou gavest me no water for my
 feet: but she hath washed my feet with tears, and
 45 wiped *them* with the hairs of her head. Thou
 gavest me no (l) kiss: but this woman, since the
 time I came in, hath not ceased to kiss my feet.
 46 Mine head with oil thou didst not anoint: but this
 woman

(k) The Jews did not sit on chairs at their meals,
 but lay along on their side upon couches; and as they
 first took off their shoes, and wore no stockings, their
 feet were bare, and either rested on the couch, or hung
 down a little beyond the edge of it; and in either of
 these positions a person standing behind and leaning a
 little forward might easily handle them. See *John* xiii. 23.

(l) See *Mat.* xxvi. 49.

S. L U K E.

- woman hath anointed my feet with ointment,
47 Wherefore I say unto thee, Her sins, which are
many, are forgiven; for she loved much: but to
48 whom little is forgiven, the same loveth little. And
49 he said unto her, Thy sins are forgiven. And they
that sat at meat with him, began to say within
themselves, Who is this that forgiveth sins also?
50 And he said to the woman, Thy faith hath saved *(m)*
thee; go in peace.

C H A P. VIII.

- 1 **A**ND it came to pass afterward, that he went
throughout every city and village, preaching, and
shewing the glad *(a)* tidings of the kingdom of God:
2 and the twelve *were* with him; And certain women
which had been healed of evil spirits and infirmi-
ties, Mary called Magdalene, out of whom went
3 seven devils, And Joanna the wife of Chpza He-
rods steward, and Susanna, and many others, which
ministered unto him of their substance.
4 And when much people were gathered together,
and were come to him out of every city, he spake
5 by a parable: A sower went out to sow his seed:
and as he sowed, some fell by the way side, and
it was trodden down, and the fowls of the air de-
6 voured it. And some fell upon a rock, and as soon
as it was sprung up, it withered away, because it
7 lacked moisture. And some fell among thorns, and
8 the thorns sprang up with it, and choked it. And
other fell on good ground, and sprang up, and bare
fruit

(m) This woman approacheth Christ with deep con-
trition for her sins and in full assurance of faith in him,
and is therefore pronounced to be in a state of salvation.

(a) The glad tidings of the gospel covenant. See
Mat. iii. 2.

C H A P. VIII.

fruit an hundred fold. And when he had said these things, he cried, (b) He that hath ears to hear, let him hear. And his disciples asked him, saying, 9 What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that (c) seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is 12 the word of God. Those by the way-side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe 13 and be saved. They on the rock, *are they*, which when they hear, receive the word with joy; and these have no root, which for a while believe, and 14 in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth and are choked with cares and riches, and pleasures of *this* life, and bring no fruit 15 to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 No man when he hath lighted a candle, covereth it with a (d) vessel, or putteth it under a bed: but setteth it on a candlestick, that they which enter 17 in may see the light. For nothing is secret, that shall not be made manifest: neither any thing hid, 18 that shall not be known and come abroad. Take heed therefore how ye hear: for whosoever hath,

(b) See *Mat.* xiii. 9.

(c) See *Mat.* xiii. 14.

(d) Every thing is to be put to its proper use. The use of hearing and reading the word of God is to improve by what we learn; and if our hearts and lives be not improved thereby, we shall be condemned for neglecting the opportunities which God is pleased to afford us for that purpose.

S. L U K E.

to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 Then came to him his mother and his (e) brethren, and could not come at him for the press. And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, (f) My mother and my brethren are these which hear the word of God, and do it.

22 Now it came to pass on a certain day, that he went into a ship with his disciples, and he said unto them, Let us go over unto the other side of the

23 lake. And they launched forth. But as they sailed, he fell asleep: and there came down a storm of wind on the lake, and they were filled *with water*,

24 and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish.

Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in *any* house,

28 but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou

(e) See *Mat.* xii. 46.

(f) See *Chap.* xi. 27.

C H A P. VIII.

thou son of God most High? I beseech thee tor-
 29 ment me not. (For he had commanded the unclean
 spirit to come out of the man. For oftentimes it had
 caught him: and he was kept bound with chains,
 and in fetters; and he brake the bands, and was
 30 driven of the devil into the wilderness.) And Jesus
 asked him, saying, What is thy name? And he said,
 (g) Legion: because many devils were entered into
 31 him. And they besought him that he would not
 32 command them to go out into the deep. And there
 was there an herd of many swine feeding on the
 mountain: and they besought him that he would
 suffer them to enter into (h) them. And he suffered
 33 them. Then went the devils out of the man, and
 entered into the swine: and the herd ran violently
 down a steep place into the lake, and were choked.
 34 When they that fed them saw what was done, they
 fled, and went and told *it* in the city and in the
 35 country. Then they went out to see what was
 done; and came to Jesus, and found the man out
 of whom the devils were departed, sitting at the feet
 of Jesus, clothed, and in his right mind: and they
 36 were afraid. They also which saw *it*, told them
 by what means he that was possessed of the devils,
 was healed.
 37 Then the whole multitude of the country of the
 Gadarenes round about, (i) besought him to depart
 from them; for they were taken with great fear:
 and he went up into the ship, and returned back
 38 again. Now the man out of whom the devils were
 departed, besought him that he might be with him:
 39 but Jesus sent him away, saying, Return to thine
 own house, and shew how great things God hath
 done

(g) See *Mat.* xxvi. 53.

(h) See *Mat.* viii. 32.

(i) See *Chap.* v. 8.

S. L U K E.

done unto thee. And he went his way, and published throughout the whole city, how great things
 40 Jesus had done unto him. And it came to pass, that when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus feet, and besought him that he
 42 would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her (*k*) living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment:
 44 and immediately her issue of blood stanch'd. And Jesus said, Who touched me? When all denied,

Peter, and they that were him, said, Master, the multitude throng thee, and press thee, and sayest
 45 thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue

46 is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling

down before him, she declared unto him before all the people, for what cause she had touched him,
 47 and how she was healed immediately. And he said unto her, Daughter, be of good (*l*) comfort: thy faith

48 hath made thee whole; go in peace.)

49 While he yet spake, there cometh one from the ruler of the synagogues *house*, saying to him, Thy

50 daughter is dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made

51 whole. And when he came into the house, he suffered

(*k*) See *Mark* v. 26.

(*l*) See *Mat.* ix. 22.

C H A P. VIII.

suffered no man to go in, save Peter, and James, and John, and the father and the mother of the
 52 maiden. And all wept, and bewailed her: but he
 said, Weep not; she is not dead, but sleepeth.
 53 And they laughed him to scorn, knowing that she
 54 was dead. And he put them all out, and took her
 55 by the hand, and called, saying, Maid, arise. And
 her spirit came again, and she arose straightway:
 56 and he commanded to give her meat. And her
 parents were astonished: but he charged them that
 they should tell no man what was done.

C H A P. IX.

TH E N he called his twelve disciples together,
 1 and gave them power and authority over all devils,
 2 and to cure diseases. And he sent them to preach
 (a) the kingdom of God, and to heal the sick.
 3 And he said unto them, Take nothing for your (b)
 journey, neither staves, nor scrip, neither bread,
 neither money; neither have two coats apiece.
 4 And whatsoever house ye enter into, there abide,
 5 and thence depart. And whosoever will not receive
 you, when ye go out of that city, shake off the
 very dust from your feet for a testimony against
 6 them. And they departed, and went through
 the towns, preaching the gospel, and healing every
 where.
 7 Now Herod the tetrarch heard of all that was
 done by him: and he was perplexed, because that
 it was said of some, that (c) John was risen from
 8 the dead: And of some, that Elias had appeared:
 and of others, that one of the old prophets was
 risen

(a) See Verse 6, and *Mat.* iii. 2.

(b) See *Mat.* x. 7.

(c) See *Mat.* xiv. 1.

S. L U K E.

9 risen again. And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging

11 to the city called Bethsaida. And the people when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and

12 healed them that had need of healing. And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are

13 here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes: except we

14 should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in

15 a company. And they did so, and made them all sit down. Then he took the five loaves and the

16 two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were

17 all filled; and there was taken up of fragments that remained to them, twelve baskets.

18 And it came to pass as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? They

19 answering, said, John the Baptist: but some say Elias: And others say, that one of the old prophets

20 is risen again. He said unto them, But whom say ye that I am? Peter answering, said, The Christ

of

C H A P. IX.

- 21 of God. And he straitly charged them, and com-
 22 manded *them* to tell no man that thing: Saying,
 The Son of man must suffer many things, and be
 rejected of the elders, and chief priests, and scribes,
 and be slain, and be raised the third day.
- 23 And he said to them all, If any man will come
 after me, let him deny himself, and take up his
 24 (d) cross daily, and follow me. For whosoever will
 save his life, shall lose it: but whosoever will lose
 25 his life for my sake, the same shall save it. For
 what is a man advantaged, if he gain the whole
 26 world, and lose himself, or be cast away? For
 whosoever shall be ashamed of me and of my words,
 of him shall the Son of man be ashamed, when he
 shall come in his own glory and *in his* Fathers, and
 27 of the holy angels. But I tell you of a truth, there
 be some standing here which shall not taste of death
 till they see the kingdom of (e) God.
- 28 And it came to pass, about an eight days after
 these sayings, he took Peter, and John, and James,
 29 and went up into a mountain to pray. And as he
 prayed, the fashion of his countenance was altered,
 30 and his raiment *was* white and glistering. And
 behold, there talked with him two men, which
 31 were Moses and Elias: Who appeared in glory,
 and spake of his decease which he should ac-
 32 complish at Jerusalem. But Peter, and they
 that were with him, were heavy with sleep: and
 when they were awake, they saw his glory, and
 33 the two men that stood with him. And it came to
 pass, as they departed from him, Peter said unto
 Jesus, Master, it is good for us to be here; and let
 us

(d) See Mat. x. 38.

(e) Until they have seen the great power of God in
 the destruction of Jerusalem.

S. L U K E.

- us make three tabernacles, one for thee, and one for Moses, and one for Elias : not knowing what he said. While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son, hear him. And when the voice was past, Jesus was found alone : and they kept *it* close, and told no man in those days any of those things which they had seen.
- And it came to pass, that on the next day, when they were come down from the hill, much people met him. And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son, for he is mine only child. And lo, a spirit taketh him, and he suddenly crieth out, and it tear-eth him that he foameth again, and bruising him, hardly departeth from him. And I besought thy disciples to cast him out, and they could not.
- And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you ? bring thy son hither. And as he was yet a coming, the devil threw him down, and tare *him* : and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.
- And they were all amazed at the mighty power of God : But while they wondered every one at all things which Jesus did, he said unto his disciples. Let these sayings sink down into your ears : for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not : and they feared to ask him of that saying.
- Then there arose a reasoning among them, which of them should be greatest. And Jesus perceiving

C H A P. IX.

ceiving the thought of their heart, took a child, and set him by him. And said unto them, whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid *him* not; for (f) he that is not against us, is for us.

And it came to pass, when the time was come that he should be received (g) up, he stedfastly set his face to go to Jerusalem. And sent messengers before his face: and they went, and entered into a village of the (h) Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to (i) Jerusalem. And when his disciples James and John saw this, they said, (k) Lord, wilt thou that we command fire to come down from heaven, and consume them even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For (l) the Son of man is not come to destroy mens lives, but to save *them*. And they went to another village. And

(f) See *Mat.* xii. 30. *Mark* ix. 40.

(g) The time now drawing near for his saving the world, he set his face, *that is*, he firmly resolved to prepare for what he knew was to happen to him at Jerusalem.

(h) The country of Samaria lay between Galilee and Jerusalem.

(i) See *John* iv. 9.

(k) The Disciples were equally blameable with the Samaritans.

(l) The religion of Christ is not to be supported by force and violence, but is of a gentle and gracious spirit, wishing not to hurt, but to benefit the body, as well as the soul.

S. L U K E.

57 And it came to pass that as they went in the way,
 a certain man said unto him, Lord, I will follow
 58 thee whithersoever thou goest. And Jesus said un-
 to him, Foxes have holes, and birds of the air have
 nests, but the Son of man hath not where to lay his
 59 head. And he said unto another, Follow me: but
 he said, Lord, suffer me first to go and bury my fa-
 60 ther. Jesus said unto him, (m) Let the dead bury
 their dead; but go thou and preach the kingdom of
 61 God. And another also said, Lord, I will follow
 thee; but let me first go bid them farewell, which
 62 are at home at my house. And Jesus said unto
 him, No man having put his hand to the (n) plough,
 and looking back, is fit for the kingdom of God.

C H A P. X.

1 **A**FTER these things the Lord appointed other
 seventy also, and sent them two and two before his
 face into every city, and place, whither he himself
 2 would come. Therefore said he unto them, The
 harvest truly is great, but the labourers are (a) few:
 pray ye therefore the Lord of the harvest, that he
 3 would send forth labourers into his harvest. Go your
 ways: behold, I send you forth as lambs among
 4 wolves. (b) Carry neither purse, nor scrip, nor shoes:
 5 and salute no man by the way. And into whatso-
 ever house ye enter, first say, Peace be to this house.
 6 And if the son of peace be there, your peace shall
 7 rest upon it: if not, it shall turn to you again. And
 in the same house remain, eating and drinking such
 things as they give: for the labourer is worthy of his

(m) See Mat. viii. 22.

(n) As no man is fit to manage a plough, who is not
 intent on his work, so no man must think of taking
 upon himself the profession of the Gospel, who allows
 worldly considerations to be uppermost in his mind.

(a) See Mat. ix. 37.

(b) See Mat. x. 9, 13.

C H A P. X.

8 his hire. Go not from house to house. And into
 9 whatsoever city ye enter, and they receive you, eat
 10 such things as are set before you. And heal the sick
 11 that are therein, and say unto them, The kingdom
 12 of God is come nigh unto you. But into whatsoever
 13 city ye enter, and they receive you not, go your
 14 ways out into the streets of the same, and say, Even
 15 the very dust of your city which cleaveth on us,
 16 we do wipe off, against you; notwithstanding, (c) be
 17 ye sure of this, that the kingdom of God is come
 18 nigh unto you. But I say unto you, that it shall
 19 be more tolerable in that day for Sodom, than for
 20 that city. Wo unto thee, Chorazin, wo unto thee,
 21 Bethsaida: for if the mighty works had been done
 22 in (d) Tyre and Sidon, which have been done in you,
 23 they had a great while ago repented, sitting in sack-
 24 cloth and ashes. But it shall be more tolerable for
 25 Tyre and Sidon at the judgment, than for you. And
 26 thou, Capernaum, which art exalted to heaven,
 27 shalt be thrust down to hell. He that heareth you,
 28 heareth me: and he that despiseth you, despiseth me:
 29 and he that despiseth me, despiseth him that sent me.
 30 And the seventy returned again with joy, saying,
 31 Lord, even the devils are subject unto us through
 32 thy name. And he said unto them, I beheld (e) Sa-
 33 tan as lightning, fall from heaven. Behold, I give
 34 unto you power to tread on (f) serpents and scor-
 35 pions, and over all the power of the enemy; and
 36 nothing

(c) Be assured that you will answer most severely for not receiving the terms of salvation now offered to you.

(d) Tyre and Sidon, two great cities, famous for their trade and wealth, were destroyed for their wickedness; and yet they were less guilty than those whom the preaching and miracles of Christ did not lead to repentance.

(e) I knew the power of Satan would be destroyed by your preaching.

(f) See *Mark* xvi. 17.

S. L U K E.

- 20 nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you : but rather (g) rejoice, because your names are written in heaven.
- 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, (h) O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so,
- 22 Father, for so it seemed good in thy sight. All things are delivered to me of my Father : (i) and no man knoweth who the Son is, but the Father ; and who the Father is, but the Son, and he to whom the Son will reveal *him*.
- 23 And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things
- 24 that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them* ; and to hear those things which ye hear, and have not heard *them*.
- 25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit
- 26 eternal life ? He said unto him, What is written in the law ? how readest thou ? And he answering,
- 27 said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour
- 28 as thyself. And he said unto him, Thou hast answered right : this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is
- 30 my neighbour ? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell

(g) Rejoice rather that you have the means of knowledge and grace, whereby you may work out your salvation.

(h) See *Mat.* xi. 25.

(i) See *Mat.* xi. 27.

C H A P. X.

fell among thieves, which stripped him of his rai-
 ment, and wounded *him*, and departed, leaving *him*
 31 half dead. And by chance there came down a cer-
 tain priest that way; and when he saw him, he pas-
 32 sed by on the other side. And likewise a Levite,
 when he was at the place, came and looked on *him*,
 33 and passed by on the other side. But a certain Sa-
 maritan, as he journeyed, came where he was: and
 when he saw him, he had (*k*) compassion on *him*.
 34 And went to him, and bound up his wounds, pour-
 ing in oil and wine, and set him on his own beast,
 and brought him to an inn, and took care of him.
 35 And on the morrow when he departed, he took out
 (*l*) two pence, and gave *them* to the host, and said
 unto him, Take care of him; and whatsoever thou
 spendest more, when I come again, I will repay thee.
 36 Which now of these three, thinkest thou, was neigh-
 37 bour unto him that fell among the thieves? And he
 said, He that shewed mercy on him. Then said Jesus
 unto him, Go, and do thou likewise.
 38 Now it came to pass, as they went, that he en-
 tered into a certain village: and a certain woman
 39 named Martha, received him into her house. And
 she had a sister called Mary, which also sat at Jesus
 40 feet, and heard his words. But Martha was cum-
 bred about much (*m*) serving, and came to him, and
 said, Lord, dost thou not care that my sister hath
 left me to serve alone? bid her therefore that she
 41 help me. And Jesus answered, and said unto her,
 Martha, Martha, thou art careful, and troubled
 about

(*k*) A noble example to us to lay aside religious pre-
 judices, and to act as friends and neighbours to any one
 that wants relief!

(*l*) See *Mat.* xxii. 19.

(*m*) Martha was wearied and fatigued with preparing
 for C. rist's entertainment.

S. L U K E.

42 about many things; But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.

C H A P. XI.

1 **A**ND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord teach us to (a) pray, as John
2 also taught his disciples. And he said unto them, When ye pray, say, OUR FATHER, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.
3 Give us day by day our daily bread. And forgive
4 us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but
5 deliver us from evil. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three
6 loaves; For a friend of mine in his journey is come
7 to me, and I have nothing to set before him: And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me
8 in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend: yet because of his importunity, he will
9 rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you: seek and ye shall find, knock, and it shall be opened unto you.
10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh it shall be

(a) This passage affords an indisputable authority for praying by a set form, and for using the same words on different occasions, private and publick: This form which our Saviour gives at the particular request of one disciple being the same with that which he delivered to the multitude, in his sermon on the mount. See *Mat.* vi. 9.

C H A P. XI.

- 11 be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he*
 12 *ask* a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion?
 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly (b) Father give the holy Spirit to them that ask him?
 14 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out,
 15 the dumb spake and the people wondered. But some of them said, He casteth out devils through Beelzebub,
 16 the chief of the devils. And others tempting *him*,
 17 sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation: and a
 18 house *divided* against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through
 19 Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall
 20 they be your judges. But if I with the (c) finger of God cast out devils, no doubt the kingdom of God
 21 is come upon you. When a strong man armed
 22 keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour
 23 wherein he trusted, and divideth his spoils. (d) He that is not with me, is against me: and he that ga-
 24 thereth not with me, scattereth. When the unclean spirit

(b) The compassion which men are prevailed on with great importunity to shew each other from selfish motives, God is always ready to shew of his infinite mercy and goodness to his creatures.

(c) By the finger of God is meant the power and spirit of God. See *Mat. xii. 28.*

(d) See *Mat. xii. 30.*

S. L U K E.

- spirit is gone out of a man, (e) he walketh through dry places, seeking rest: and finding none, he saith,
 25 I will return unto my house whence I came out. And when he cometh, he findeth *it* swept and garnished.
 26 Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first.
- 27 And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, (f) Blessed *is* the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed *are* they that hear the word of God and keep it.
- 29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign, and there shall no sign be given it,
 30 but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of
 31 man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater than Solomon
 32 *is* here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and
 33 behold, a greater than Jonas *is* here.

No man when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel; but on a candlestick,

(e) See *Mat.* xii. 43.

(f) It was no doubt a distinguished favour to be the mother of our Lord; but though this could be the lot of one person, yet there is a far superior happiness, even that of heaven, open to every one who will attend to obey the will of God.

C H A P. XI.

- 34 candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye (g) is single, thy whole body also is full of light: but when *thine* eye is evil, thy body also is full of
 35 darkness. Take heed therefore, that the light which
 36 is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.
- 37 And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to
 38 meat. And when the Pharisee saw it, he marvelled
 39 that he had not first (h) washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.
 40 Ye fools, did not (i) he that made that which is
 41 without, make that which is within also? But rather give alms of such things as you have: and
 42 behold, all things are clean unto you. But wo unto you, Pharisees: for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and
 43 not to leave the other undone. Wo unto you, Pharisees: for ye love the uppermost seats in the syna-
 44 gogues, and greetings in the markets. Wo unto you, scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over *them*, are not aware of *them*.
- 45 Then answered one of the (k) lawyers, and said unto him, Master, thus saying, thou reproachest

us

(g) See *Mat.* vi. 22.

(h) See *Mat.* xv. 2.

(i) See *Mat.* xxiii. 26.

(k) The Lawyers (called in *Mat.* xxiii. 13. Scribes and Pharisees) were they who undertook to instruct the people in their duty according to the law of Moses, as divines do now according to the law of Christ.

S. L U K E.

46 us also. And he said, Wo unto you also, ye lawyers:
 — for ye lade men with burthens grievous to be borne,
 and ye yourselves touch not the burdens with one of
 47 your fingers. Wo unto you: for ye build the sepul-
 chres of the *(l)* prophets, and your fathers killed
 48 them. Truly ye bear witness that ye allow the deeds
 of your fathers: for they indeed killed them, and
 49 ye build their sepulchres. Therefore also said the
 wisdom of God, I will send them prophets and
 apostles, and *some* of them they shall slay and perse-
 50 cute: That the blood of all the prophets, which
 was shed from the foundation of the world, may be
 51 required of this generation; From the blood of
 Abel unto the blood of Zacharias, which perished
 between the altar and the temple: verily I say unto
 52 you, it shall be *(m)* required of this generation.

Wo unto you, lawyers: for ye have taken away the
 key of knowledge: ye entered not in yourselves, and
 53 them that were entering in, ye hindered. And as he
 said these things unto them, the scribes and the Pha-
 risees began to urge *him* vehemently, and to provoke
 54 him to speak of many things: Laying wait for him,
 and seeking to catch something out of his mouth,
 that they might accuse him.

C H A P. XII.

1 **I**N the mean time, when there were gathered to-
 gether an innumerable multitude of people, insomuch
 that they trode one upon another, he began to say
 unto his disciples first of all, *(a)* Beware ye of the lea-
 2 ven of the Pharisees, which is hypocrisy. For
 there

(l) It is hypocrisy in you to pretend a respect for
 the memory of the prophets, who were killed by your
 fore-fathers, when you are ready to do the same by me
 and my disciples.

(m) See *Mat.* xxiii. 35.

(a) See *Mat.* xvi. 12.

C H A P. XII.

there is nothing covered, that shall not be (b) revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops. And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is (c) forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the (d) angels of God. But he that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the (e) holy Ghost, it shall not be forgiven. And when they bring you unto the synagogues,

(b) Deceit and insincerity are always open to the all-seeing eye of God, and are more generally discovered by men, than the artful are apt to imagine.

(c) See *Mat. x. 29, 30*. If the meanest and most inconsiderable creatures be thus under the divine protection, let us observe from thence, that any act of cruelty, to any of them, and more especially to such animals as are serviceable to man, must be highly displeasing to the Almighty, who formed both us and them from the dust of the earth.

(d) When Christ shall come to judgment in the glory of his father, attended by the holy angels. *Mark viii. 38*.

(e) See *Mat. xii. 32*.

S. L U K E.

gogues, and *unto* magistrates, and powers, (*f*) take
 ye no thought how or what thing ye shall answer,
 12 or what ye shall say: For the holy Ghost shall
 teach you in the same hour what ye ought to say.
 13 And one of the company said unto him, Master,
 speak to my brother, that he divide the inheritance
 14 with me. And he said unto him, Man, who made
 15 me a (*g*) judge, or a divider over you? And he
 said unto them, Take heed, and beware of covet-
 ousness: for a mans life consisteth not in the abun-
 16 dance of the things which he possesseth. And he
 spake a parable unto them, saying, The ground
 of a certain rich man brought forth plentifully.
 17 And he thought within himself, saying, What shall
 I do, because I have no room where to bestow
 18 my fruits? And he said this, will I do: I will pull
 down my barns and build greater; and there will I
 19 bestow all my fruits and my goods. And I will say
 to my soul, Soul, thou hast much goods laid up for
 many years; take thine ease, eat, drink, and be
 20 merry. But God said unto him, Thou fool, this
 night thy soul shall be required of thee: then whose
 shall those things be which thou hast provided?
 21 So *is* he that layeth up treasure for himself, and is
 not (*h*) rich towards God.
 22 And he said unto his disciples, Therefore I say
 unto you, take no thought for your life, what ye
 shall eat; neither for the body, what ye shall put
 23 on. The life is more than meat, and the body *is*
 24 *more* than raiment. Consider the ravens: for they
 neither sow nor reap: which neither have store-
 house

(*f*) See *Mat.* x. 19.

(*g*) See *John.* viii. 11.

(*h*) So is he that is anxious about the things of this
 life, and neglects to provide for eternity.

C H A P. XII.

- house nor barn; and God feedeth them: How much
 25 more are ye better than the fowls? And which of
 you with taking thought can add to his stature one
 26 cubit? If ye then be not able to do that thing
 which is least, why take ye thought for the rest?
 27 Consider the lilies how they grow: They toil not,
 they spin not, and yet I say unto you, that Solomon
 in all his glory was not arrayed like one of these.
 28 If then God so clothe the grass, which is to day in
 the field, and to morrow is cast into the oven (i):
 how much more *will he clothe* you, O ye of little
 29 faith? And seek not ye what ye shall eat, or what
 ye shall drink, neither be ye of doubtful mind (k).
 30 For all these things do the nations of the world seek
 after: and your Father knoweth that ye have need of
 these things.
 31 But rather seek ye the kingdom of God, and all
 32 these things shall be added unto you. Fear not, little
 flock, for it is your Father's good pleasure to give
 33 you the kingdom. Sell that ye have, and give alms:
 provide yourselves bags which wax not old, a treasure
 in the heavens that faileth not, where no thief ap-
 34 proacheth, neither moth corrupteth. For where
 35 your treasure is, there will your heart be also. Let
 your loins (l) be girded about, and *your* lights burn-
 36 ing; And ye yourselves like unto men that wait for
 their

(i) This may be understood literally: for, in many places in the East, fewel is so scarce, that they use stalks of herbs and flowers for firing.

(k) Neither indulge an anxious unsettled temper.

(l) The Jews wore loose garments, which they were obliged to gird about them when they were preparing for any business. Our blessed Lord means, that we should be prepared and ready to receive him at his coming to judgment, as diligent servants are when they wait to receive their master, at whatsoever hour he may come home.

8. L U K E.

their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open
 37 unto him immediately. Blessed *are* those servants whom the Lord, when he cometh, shall find watching: verily, I say unto you, that he shall gird himself, and makethem to sit down to meat (*m*), and will
 38 come forth and serve them. And if he shall come in the second watch, or come in the third watch, (*n*) and find them so, blessed are those servants.
 39 And this know, that if the good man of the house had known what hour the thief would have come, he would have watched, and not have suffered his
 40 house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.
 41 Then Peter said unto him, Lord, speakest thou
 42 this parable to us, or even to all? And the Lord said, Who then is that faithful and wise steward (*o*), whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? (*p*)
 43 Blessed *is* that servant whom his lord, when he cometh, shall find so doing. Of a truth I say unto
 44 you, that he will make him ruler over all that he hath. But, and if that servant say in his heart,
 45 My lord delayeth his coming, and shall begin to beat the men-servants and maidens, and to eat and drink,
 46 and to be drunken: The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the
 unbelievers.

(*m*) He will raise them to the greatest honours.

(*n*) See *Mat. xiv. 25. Mark xiii. 35.*

(*o*) I speak to every faithful and wise servant, who wishes to recommend himself to his master's favour.

(*p*) The highest office in the family was to distribute to the other servants their respective daily allowance; which, according to the custom of those times, was given to every one of them in separate portions.

47 unbelievers. And that servant which knew his lord's
will, and prepared not *himself*, neither did according
48 to his will, shall be beaten with many *stripes*. But
he that knew not, and did commit things worthy of
stripes, shall be beaten with few *stripes*. For unto
whomsoever much is given, of him shall be much
required: and to whom men have committed much,
of him they will ask the more.

49 I am come to send fire (*q*) on the earth, and what
50 will I, if it be already kindled? But I have a bap-
tism (*r*) to be baptized with, and how am I straitened
51 till it be accomplished! Suppose ye that I am come
to give peace on earth? I tell you, Nay; but rather
52 division. For from henceforth there shall be five in
one house divided (*s*); three against two, and two
53 against three. The father shall be divided against
the son, and the son against the father: the mother
against the daughter, and the daughter against the
mother: the mother-in-law against her daughter-in-
law, and the daughter-in-law against her mother-in-
law.

54 And he said also to the people, When ye see a
cloud rise out of the west, straightway ye say, There
55 cometh a shower; and so it is. And when ye see
the south-wind blow, ye say, There will be heat, and
56 it cometh to pass. Ye hypocrites, ye can discern
the

(*q*) Not according to the will and intention of Christ;
but men perversely make the gospel of peace an occasion
and engine of cruelty. The fire of persecution will
first break out in my destruction: and seeing that the
will of God and the salvation of men can no otherwise
be accomplished, great is my desire that this fire were
already kindled!

(*r*) For the meaning of this baptism see *Mat. xx. 22*.

(*s*) My faithful followers must likewise soon expect
the dreadful effects of fiery zeal, even from their nearest
friends and relations.

S. L U K E.

the face of the sky, and of the earth : but how is it
57 that ye do not discern this time? Yea, and why,
even of yourselves, judge ye not what is right?

58 When thou goest with thine adversary to the ma-
gistrate (*t*), *as thou art* in the way, give diligence that
thou mayest be delivered from him, lest he hale thee
to the judge, and the judge deliver thee to the offi-
59 cer, and the officer cast thee into prison. I tell thee,
thou shalt not depart thence till thou hast paid the
very last mite.

C H A P. XIII.

1 **T**H E R E were present at that season, some that
told him of the Galileans, whose blood Pilate had
2 mingled with their sacrifices. And Jesus answering,
said unto them, Suppose ye that these Galileans
were sinners above all the Galileans, because they
3 suffered such things (*a*)? I tell you, Nay: but ex-
cept ye repent, ye shall all likewise perish. Or those
4 eighteen, upon whom the tower in Siloam fell, and
slew them, think ye that they were sinners above all
5 men that dwelt in Jerusalem? I tell you, Nay:
but except ye repent, ye shall all likewise perish.

He

(*t*) It is too late for a man to clear himself when
sentence is passed upon him. So is it likewise with such
as die in a state of impenitence. Sentence will then
be past, and it will be impossible to escape. Trust not
then to the deceitful inventions of such as pretend to
have power to control, and set aside the just judg-
ment of God: but repent in time, as the only way to
avoid the divine wrath.

(*a*) Judge not censoriously of those who suffer by the
common accidents and misfortunes of life; but let such
examples teach you to amend your own lives, knowing
that it is a fearful thing to die in your sins, and to fall
into the hands of the living God.

C H A P. XIII.

6 He spake also this parable: A certain man had a
fig-tree planted in his vineyard, and he came and
7 sought fruit (*b*) thereon, and found none. Then
said he unto the dresser of his vineyard, Behold,
these three years I come seeking fruit on this fig-
tree, and find none: cut it down, why cumbereth it
8 the ground? And he answering, said unto him,
Lord, let it alone this year also, till I shall dig about
9 it, and dung *it*. And if it bear fruit, *well*: and if
not, *then* after that thou shalt cut it down.
10 And he was teaching in one of the synagogues on the
11 sabbath. And behold there was a woman which had a
spirit of infirmity eighteen years, and was bowed
12 together, and could in no wise lift up *herself*. And
when Jesus saw her, he called *her* to him, and said
unto her, Woman, thou art loosed from thine infir-
13 mity. And he laid *his* hands on her, and immedi-
14 ately she was made straight, and glorified God. And
the ruler of the synagogue answered with indignation,
because that Jesus had healed on the sabbath-day, and
said unto the people, There are six days in which
men ought to work: in them, therefore, come and
15 be healed, and not on the sabbath-day. The Lord
then answered him, and said, Thou hypocrite,
doth not each one of you on the sabbath loose his ox
or *his* ass from the stall, and lead *him* away to wa-
16 tering? And ought not this woman (*c*), being a
daughter of Abraham, whom Satan hath bound, lo
these

(*b*) In this parable is shewn the long-suffering and
forbearance of Almighty God. Let it teach us, not
only to reverence and glorify the divine mercy, but to
imitate it, by shewing compassion and tenderness on
every occasion towards each other.

(*c*) See *Mark* ii. 27.

S. L U K E.

- these eighteen years, be loosed from this bond on the
17 sabbath-day? And when he had said these things,
all his adversaries were ashamed: and all the people
rejoiced for all the glorious things that were done by
him.
- 18 Then said he, Unto what is the kingdom of God
19 like? and whereunto shall I resemble it? It is like
a grain of mustard-seed which a man took and cast
into his garden, and it grew, (d) and waxed a great
tree; and the fowls of the air lodged in the branches
20 of it. And again he said, Whereunto shall I liken
21 the kingdom of God? It is like leaven which a
woman took and hid in three measures of meal, till
the whole was leavened.
- 22 And he went through the cities and villages teaching,
23 and journeying towards Jerusalem. Then said one
unto him, Lord, are there few that be saved? And he
24 said unto them, Strive to enter in at the strait gate (e):
for many, I say unto you, will seek to enter in, and shall
25 not be able. When once the master of the house is risen
up, and hath shut to the door, and ye begin to stand
without, and to knock at the door, saying, Lord,
Lord, open unto us; and he shall answer, and say
26 unto you, I know you not whence you are: Then
shall ye begin to say, We have eaten and drunk in
thy presence, and thou hast taught in our streets (f).
27 But he shall say, I tell you, I know you not whence
you are; depart from me, all ye workers of iniquity.
There

(d) See *Mat.* xiii. 32.

(e) Our blessed Saviour cautions us against unnecessary curiosity concerning the salvation of others: but teacheth us to be careful in working out our own with fear and trembling, *Phil.* ii. 12. *i. e.* with diligence and humility, trusting not to our own merits, but to God's mercy.

(f) The means of grace that God is pleased to give us will be our condemnation unless we make a right use of them.

C H A P. XIII.

- 28 There shall be weeping and gnashing of teeth, when
ye shall see Abraham, and Isaac, and Jacob, and all
the prophets in the kingdom of God, and you *your-*
29 *selves* thrust out. And they shall come from the east,
and *from* the west, and from the north, and *from* the
south, and shall sit down in the kingdom of God.
30 And behold, there are last which shall be first, and
there are first which shall be last (g).
31 The same day there came certain of the Pharisees,
saying unto him, Get thee out and depart hence:
32 for Herod will kill thee (h). And he said unto them,
Go ye and tell that fox (i), Behold, I cast out devils,
and I do cures to day and to morrow, and the third
33 day I shall be perfected. Nevertheless, I must walk
to day and to morrow, and the day following: for
it cannot be that a prophet perish out of Jerusalem.
34 O Jerusalem, Jerusalem, which killest the prophets,
and stonest them that are sent unto thee: how often
would I have gathered thy children together, as a
hen *doth* gather her brood under *her* wings, and ye
35 would not? Behold your house is left unto you de-
solate: And, verily, I say unto you, ye shall not see
me until the time come when ye shall say (k), Blessed
is he that cometh in the name of the Lord.

C H A P.

(g) The Gentiles, who now enjoy the fewest advantages, shall be most distinguished; whereas the Jews, by not making a right use of the benefits they enjoy, shall be left far behind.

(h) This was said in craft; not with any good-will towards him, but with a design to affright him.

(i) He tells them, that neither their dissimulation nor Herod's stratagems should prevent his continuing to preach and work miracles until the proper time should come that God had appointed. At that time he would willingly resign his life in the place where so many prophets had been slain before him.

(k) Until your calamities shall oblige you to acknowledge that I act by the authority of God.

C H A P. XIV.

- 1 **A**ND it came to pass, as he went into the house
 of one of the chief Pharisees to eat bread on the sab-
 2 bath-day, that they watched him. And behold there
 was a certain man before him which had the drop-
 3 And Jesus answering, spake unto the lawyers and
 Pharisees, saying, Is it lawful to heal on the sabbath-
 4 day (*a*)? And they held their peace. And he took
 5 *him*, and healed him, and let *him* go: And answered
 them, saying, Which of you shall have an ass or an
 ox fallen into a pit, and will not straightway pull
 6 him out on the sabbath-day? And they could not
 answer him again to these things.
- 7 And he put forth a parable to those which were
 bidden, when he marked how they chose out the
 8 chief rooms (*b*), saying unto them, When thou art
 bidden of any man to a wedding, sit not down in
 the highest room, lest a more honourable man than
 9 thou be bidden of him; And he that bade thee
 and him, come and say to thee, Give this man place;
 and thou begin with shame to take the lowest room.
- 10 But when thou art bidden, go and sit down in the
 lowest room; that, when he that bade thee cometh,
 he may say unto thee, Friend, go up higher: then
 shalt thou have worship (*c*) in the presence of them
 11 that sit at meat with thee. For whosoever exalteth
 himself, shall be abased; and he that humbleth him-
 self, shall be exalted.
- 12 Then said he also to him that bade him, When
 thou makest a dinner or a supper (*d*), call not thy friends,

nor

(*a*) See *Mark*. ii. 27(*b*) Christian humility ought to extend to the most or-
 dinary occasions.(*c*) Thou shalt have respect.(*d*) This is to be understood (according to the nature
 of the Jewish language) in a comparative, not an abso-
 lute sense. The rich therefore are not hereby forbidden

to

C H A P. XIV.

nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a
 13 feast, call the poor, the maimed, the lame, the blind:
 14 And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him, heard these things, he said unto him, *Blessed is he*
 16 *that shall eat bread in the kingdom of God.* Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper-
 17 time, to say to them that were bidden, Come, for
 18 all things are now ready. And they all, with one *consent*, began to make excuse (*d*). The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me ex-
 19 cused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have
 20 me excused. And another said, I have married a
 21 wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and
 22 the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is
 23 room. And the Lord said unto the servant, Go out into

to make entertainments, on fit occasions, suitable to their rank and circumstances: but they are cautioned against a splendid way of living, from motives of vanity and ostentation, or self-interest; and are exhorted, on the contrary, to take pity on the poor, and relieve their wants.

(*d*) Thus it is, that wicked men endeavour, under various pretences, to excuse themselves from attending to the great business of religion: the one thing needful.
Chap. x. 42.

S. L U K E.

into the high-ways and hedges (e), and compel them
 24 (f) to come in, that my house may be filled. For I
 lay unto you, that none of those men which were
 bidden, shall taste of my supper.
 25 And there went great multitudes with him: and
 26 he turned, and said unto them, If any man come to
 me, and hate (g) not his father, and mother, and wife,
 and children, and brethren, and sisters, yea, and his
 27 own life also, cannot be my disciple. And who-
 soever doth not bear his cross, and come after me,
 28 cannot be my disciple (h). For which of you in-
 tending to build a tower, sitteth not down first, and
 counteth the cost, whether he have sufficient to finish
 29 it (i)? Lest haply, after he hath laid the foundation,
 and

(e) It is common in the east for travellers, who do not intend to stay long in a place, to refresh themselves under a hedge by the road side: and it was such as these who were invited by this great man.

(f) As it was an act of kindness to send out for those who could not have expected so great a favour, to *compel them to come in*, cannot be understood to signify any more than to use such pressing invitations as could not be refused. Thus, likewise, the word *constrained* is used, Chap. xxiv. 29, where the disciples certainly used no violence. They only earnestly entreated our Lord to stay with them, and he was pleased to comply.

This passage then gives no countenance to persecution in the cause of religion. See *Acts* xvi. 15.

(g) Whoever will be my disciple, in this time, when distress and violence are near at hand, must prefer the cause of religion to every other consideration, even the love of his dearest friends. *To hate*, means comparatively to disregard.

(h) See *Mat.* x. 38.

(i) I have given you this warning, that you may not be unprepared for the difficulties you will be exposed to by taking upon you the profession of my religion.

C H A P. XV.

and is not able to finish *it*, all that behold *it* begin
 30 to mock him, Saying, This man began to build,
 31 and was not able to finish. Or what king, going
 to make war against another king, sitteth not down
 first, and consulteth whether he be able, with ten
 thousand, to meet him that cometh against him with
 32 twenty thousand? Or else, while the other is yet
 a great way off, he sendeth an embassy, and de-
 33 sireth conditions of peace. So likewise, whosoever
 be of you that forsaketh not all that he hath, he
 cannot be my disciple (*k*).
 34 Salt *is* good: but if the salt have lost his savour,
 35 wherewith shall it be seasoned? It is neither fit for
 land, nor yet for the dunghil; *but* men cast it out (*l*).
 He that hath ears to hear, let him hear (*m*).

C H A P. XV.

1 **T**HEN drew near unto him all the publicans
 2 and sinners for to hear him. And the Pharisees and
 scribes murmured, saying, This man receiveth sin-
 ners, and eateth with them.
 3 And he spake this parable (*a*) unto them, saying,
 4 What man of you, having an hundred sheep, if he
 lose one of them, doth not leave the ninety and nine
 in the wilderness, and go after that which is lost, un-
 5 til he find it? And when he hath found *it*, he lay-
 eth

(*k*) This is to be understood as in verse 16.

(*l*) See *Mat.* v. 13.

(*m*) See *Mat.* xi. 15.

(*a*) As we are more sensibly affected with joy on the recovery of any thing that had been lost, than in the enjoyment of what is incomparably more valuable; therefore the scripture makes use of this comparison, to give comfort and encouragement to sinners, who, however vile in their own eyes, may be sure of reconciliation and favour with God upon true repentance.

S. L U K E.

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S. L U K E.

6 eth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me, for
7 I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me, for I have found the piece which was lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And

13 he divided unto them *his* living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his

14 substance with riotous living. And when he had spent all, there arose a mighty famine in that land;

15 and he began to be in want. And he went and joined himself to a citizen in that country; and he sent

16 him into the fields to feed swine. And he would fain have filled his belly with the husks that the swine

17 did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and

18 I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned

19 against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy

20 hired servants. And he arose, and came to his father.

C H A P. XV.

ther. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell
 21 on his neck, and kissed him. And the son said unto
 him, Father, I have sinned against heaven, and in
 thy sight, and am no more worthy to be called thy
 22 son. But the father said to his servants, Bring forth
 the best robe, and put *it* on him, and put a ring on
 23 his hand, and shoes on *his* feet. And bring hither
 the fatted calf, and kill *it*; and let us eat and be
 24 merry. For this my son was dead, and is alive
 again; he was lost, and is found. And they began
 25 to be merry. Now his elder son was in the field:
 and as he came and drew nigh to the house, he
 26 heard music and dancing. And he called one of the
 27 servants, and asked what these things meant. And
 he said unto him, Thy brother is come; and thy fa-
 ther hath killed the fatted calf, because he hath re-
 28 ceived him safe and sound. And he was angry, and
 would not go in: therefore came his father out, and
 29 entreated him. And he answering, said to *his* fa-
 ther, Lo, these many years do I serve thee, neither
 transgressed I at any time thy commandment, and yet
 thou never gavest me a kid, that I might make mer-
 30 ry with my friends: But as soon as this thy son was
 come, which hath devoured thy living with harlots,
 31 thou hast killed for him the fatted calf. And he said
 unto him, Son, thou art ever with me, and all that
 32 I have is thine. It was meet that we should make
 merry, and be glad: for this thy brother was dead,
 and is alive again; and was lost, and is found.

C H A P. XVI.

1 **A**ND he said also unto his disciples, There was
 a certain rich man which had a steward; and the
 same was accused unto him that he had wasted his
 goods.

S. L U K E.

2 goods. And he called him, and said unto him,
 How is it, that I hear this of thee? give an account
 of thy stewardship: for thou mayest be no longer
 3 steward. Then the steward said within himself,
 What shall I do? for my lord taketh away from
 me the stewardship: I cannot dig, to beg I am
 4 ashamed. I am resolved what to do, that when I
 am put out of the stewardship, they may receive me
 5 into their houses. So he called every one of his
 lords debtors (a) unto him, and said unto the first,
 6 How much owest thou unto my lord? And he said,
 An hundred measures of oil. And he said unto him,
 Take thy bill, and sit down quickly, and write fifty.
 7 Then said he to another, And how much owest
 thou? And he said, An hundred measures of wheat.
 And he said unto him, Take thy bill, and write
 8 fourscore. And the lord commended the unjust
 steward (b), because he had done wisely: for the
 children of this world are in their generation wiser
 9 than the children of light. And I say unto you,
 Make to yourselves friends of the mammon of un-
 righteousnes; that when ye fail, they may receive
 10 you into everlasting habitations. He that is faith-
 ful in that which is least, is faithful also in much:
 and he that is unjust in the least, is unjust also in
 11 much (c). If therefore ye have not been faithful in
 the

(a) By his lord's debtors are probably meant his tenants, who paid their rent, not in money, but in kind, being a certain proportion of the produce of their farms.

(b) It was not Christ, but the unjust steward's lord that commended him. Our blessed Saviour recommends his example only for the wisdom and foresight he shewed in providing for his future welfare.

(c) He that commits an act of injustice in a small matter, will the more easily yield to the like temptation in a larger;

C H A P. XVI.

- the unrighteous mammon (*d*), who will commit to
 12 your trust the true *riches*? And if ye have not been
 faithful in that which is another man's, who shall
 give you that which is your own? (*e*)
 13 No servant can serve two masters: for either he
 will hate the one, and love the other; or else he will
 hold to the one, and despise the other. Ye cannot
 14 serve God and mammon. (*f*) And the Pharisees
 also, who were covetous, heard all these things:
 15 and they derided him. And he said unto them, Ye
 are they which justify yourselves before men; but
 God knoweth your hearts: for that which is highly
 esteemed among men, is abomination in the sight of
 16 God. The law and the prophets *were* until John: (*g*)
 since that time the kingdom of God is preached,
 17 and every man presseth into it. And it is easier for
 heaven and earth to pass, than one tittle of the law
 18 to fail. Whosoever putteth away his wife, and mar-
 rieth another, committeth adultery: and whosoever
 marieth

larger; and who knows where he shall stop? Beware of
 the beginnings of sin of every kind. They corrupt
 the mind, and prepare it for further degrees of wicked-
 ness.

(*d*) The unrighteous mammon is the false riches of
 this world, as put in opposition to the true riches of the
 next.

(*e*) The true riches are to be expected in the next
 world; but you will never obtain them, unless you
 make a right use of what you are entrusted with here.
 It is your behaviour here that will determine what your
 state shall be hereafter.

(*f*) See *Mat.* vi. 24.

(*g*) Since the preaching of *John* another state of reli-
 gion is begun, and the gospel-covenant, on the terms of
 repentance, is offered to all men, without distinction of
 Jew and Gentile.

S. L U K E.

marrieth her that is put away from *her* husband, committeth adultery.

- 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously
 20 every day (*h*). And there was a certain beggar, named Lazarus, which was laid at his gate, full
 21 of sores. And desiring to be fed with the crumbs which fell from the rich mans table: moreover the
 22 dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and
 23 was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father
 24 Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.
 25 But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and
 26 thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; (*i*)
 neither can they pass to us, that *would come* from
 27 thence. Then he said, I pray thee, therefore, father, that thou wouldst send him to my fathers
 28 house: For I have five brethren, that he may testify unto them, lest they also come into this place of
 29 torment. Abraham saith unto him, they have Moses and

(*h*) In this parable we see how the good things of the world are apt to be abused by luxury; and, instead of softening the heart, tend to harden it against distress.

(*i*) There is no ground to imagine that the souls in torment can be relieved by any thing done for them here. And yet that is the express doctrine of the church of Rome in the article of purgatory.

C H A P. XVI.

30 and the prophets, let them hear them. And he said,
 Nay, father Abraham: but if one went unto them from
 31 the dead, they will repent. And he said unto him,
 If they hear not Moses and the prophets, neither
 will they be persuaded, though one rose from the
 dead (*k*).

C H A P. XVII

1 **T**HEN said he unto the disciples, It is impossi-
 ble but that offences (*a*) will come: but w^e *unto him*
 2 through whom they come. It were better for him
 that a millstone were hanged about his neck, and he
 cast into the sea, than that he should offend one of
 these little ones.
 3 Take heed to yourselves: if thy brother trespass
 against thee, rebuke him; and if he repent, forgive
 4 him. And if he trespass against thee seven times in
 a day, and seven times in a day turn again to thee,
 saying, I repent; thou shalt forgive him.
 5 And the apostles said unto the Lord, Increase our (*b*)
 faith.

(*k*) If we neglect to profit by the ordinary means of
 grace, it is a vain pretence to say, that we should
 make a better use of extraordinary ones, if vouchsafed
 to us.

(*a*) In the present state of this world, it cannot be ex-
 pected but that virtue and religion will meet with much
 opposition and obstruction. See *Mat.* xviii. 6. But
 wretched is that man who is any way the occasion of it,
 whether by persuasion, enticement, or bad example.

(*b*) This seems to have been said on some other oc-
 casion. Indeed the disciples frequently confess their
 want of faith; by which they mean not want of faith
 to believe any article of religion, but want of a due re-
 liance on the power of God, to enable them to perform
 miracles, for the great work of converting men to the
 Christian religion. This appears to be their meaning by
 our Lord's reply in the next verse.

S. L U K E.

6 faith. And the Lord said, If ye had faith as a grain of
mustard-seed, ye might say unto this sycamine tree,
Be thou plucked up by the root, and be thou planted
7 in the sea; and it should obey you. But which of
you, having a servant plowing, or feeding cattle,
will say unto him, by and by, when he is come
8 from the field, Go and sit down to meat (c)? And
will not rather say unto him, Make ready wherewith
I may sup, and gird thyself, and serve me, till I
have eaten and drunken; and afterward thou shalt
9 eat and drink? Doth he thank that servant because
he did the things that were commanded him? I
10 trow not. So likewise ye, when ye shall have done
all those things which are commanded you, say,
We are unprofitable servants: we have done that
which was our duty to do (d).

11 And it came to pass, as he went to Jerusalem,
that he passed through the midst of Samaria and
12 Galilee. And as he entered into a certain village,
there met him ten men that were lepers, which
13 stood afar off. And they lifted up their voices and
14 said, Jesus, Master, have mercy on us. And
when he saw *them*, he said unto them, Go shew
yourselves

(c) But be not vain, however, of your faith, or of
whatever spiritual gifts God may be pleased to grant
you, nor entertain an high opinion of yourselves for be-
ing any way useful in promoting God's glory, or the
cause of religion; for this is the very office you
undertake to execute, and the proper duty of your
station.

(d) If the utmost that any man can do is no more than
his duty obligeth him to, the best have no merit to plead
for themselves, much less to transfer to others; and the
Romish doctrine of supererogation, that one man can
make up the deficiencies of another, in virtue and reli-
gion, must fall to the ground.

C H A P. XVII.

yourselfes unto the priests (*e*). And it came to pass
 15 that as they went, they were cleansed. And one of
 them, when he saw that he was healed, turned back,
 16 and with a loud voice glorified God, And fell down
 on *his* face at his feet, giving him thanks: and he
 17 was a Samaritan. And Jesus answering said, Were
 there not ten cleansed? but where *are* the nine?
 18 There are not found that returned to give glory to
 19 God, save this stranger (*f*). And he said unto him,
 Arise, go thy way; thy faith (*g*) hath made thee
 whole.

20 And when he was demanded of the Pharisees (*h*),
 when the kingdom of God should come; he answered
 them, and said, The kingdom of God cometh
 21 not with observation. Neither shall they say, Lo
 here, or, lo there: for behold the kingdom of God
 22 is within you. And he said unto the disciples, The
 days will come (*i*) when ye shall desire to see one of
 the days of the Son of man, and ye shall not see it.
 And

(*e*) To the Jewish priests, as the law of Moses required.
 See *Mat.* viii. 4.

(*f*) What a reproach to them who have the advantage
 of the true religion, to be more negligent of their
 duty than others! See *Chap.* x. 33.

(*g*) Thy belief that I had power to do this.

(*h*) The Pharisees ask this scoffingly, When is this king-
 dom you talk so much of to appear? His answer is, It
 cometh not with outward marks of splendor and triumph,
 but is of a moral and spiritual nature, ruling over the
 affections of the soul, to reform and purify them. It is
 therefore in your own hearts and lives that you must
 look for it, where, by my preaching, it ought long since
 to have been established.

(*i*) The time is coming, when you will in vain wish
 for the advantages of my personal instruction which
 you now enjoy.

S. L U K E.

23 And they shall say to you, See here, or, see there:
 24 go not after *them*, nor follow *them*. For as the
 lightning that lightneth out of the one *part* under
 heaven, shineth unto the other *part* under heaven:
 25 so shall also the Son (*k*) of man be in his day. But
 first must he suffer many things, and be rejected of
 26 this generation. And as it was in the days of Noe,
 so shall it be also in the days of the Son of man.
 27 They did eat, they drank, they married wives, they
 were given in marriage, until the day that Noe en-
 tered into the ark: and the flood came and destroyed
 28 them all. Likewise also as it was in the days of Lot,
 they did eat, they drank, they bought, they sold,
 29 they planted, they builded. But the same day that
 Lot went out of Sodom, it rained fire and brimstone
 30 from heaven, and destroyed them all: Even thus
 shall it be in the day when the Son of man is reveal-
 31 ed. In that day, he which shall be upon the house
 top, and his stuff in the house, let him not come
 down to take it away: and he that is in the field,
 32 let him likewise not return back (*l*). Remember
 33 Lot's wife. Whosoever shall seek to save his life,
 shall lose it: and whosoever shall lose his life, shall
 34 preserve it. I tell you, in that night there shall be
 two men in one bed; the one shall be taken, and
 35 the other shall be left. Two women shall be grind-
 ing together; the one shall be taken, and the other
 36 left. Two men shall be in the field; the one shall
 37 be taken, and the other left. And they answered
 and said unto him, Where, Lord? And he said
 unto

(*k*) The Son of man will come to judgment when he is not expected; and his power shall be manifested by the destruction of Jerusalem.

(*l*) See *Mat.* xxiv. 17. *Mark* ii. 4.

C H A P. XVII.

unto them, Wheresoever the body *is*, thither will the eagles (*m*) be gathered together.

C H A P. XVIII.

- 1 **A**ND he spake a parable unto them, *to this end*,
 2 that men ought always to pray, and not to faint;
 3 Saying, There was in a city a judge, which feared
 4 not God, neither regarded man. And there was a
 5 widow in that city, and she came unto him, saying,
 6 Avenge me of mine adversary. And he would not
 7 for a while: but afterward he said within himself,
 8 Though I fear not God, nor regard man, Yet be-
 9 cause this widow troubleth me, I will avenge her,
 10 lest, by her continual coming, she weary me. And
 11 the Lord said, Hear what the unjust judge saith.
 And shall not God avenge his own elect, which cry
 day and night unto him, (*a*) though he bear long
 with them? I tell you that he will avenge them
 speedily, nevertheless, when the Son of man com-
 eth (*b*), shall he find faith on the earth? And he
 spake this parable unto certain which trusted in
 themselves, that they were righteous, and despised
 others: Two men went up into the temple to
 pray; the one a Pharisee, and the other a publican.
 The Pharisee stood and prayed thus with himself,
 God, I thank thee, that I am not as other men *are*,
 extortioners, unjust, adulterers, or even as this
 publican.

(*m*) Wherever wicked men are, there the judgments of God will find them out and destroy them, as certainly as ravenous birds hunt for and destroy their prey.

(*a*) Though he sees fit to try their patience and faith in him.

(*b*) When Christ shall come to execute judgment upon the Jews, how few will be found who have had faith enough in him to take warning by his admonitions, and prepare themselves for that awful event!

S. L U K E.

12 publican. I fast (c) twice in the week, I give tithes 26
 13 of all that I possess. And the publican standing afar 27
 off, would not lift up so much as his eyes unto hea- 28
 ven, but smote upon his breast, saying, God be 29
 14 merciful to me a sinner. I tell you, this man went
 down to his house justified, *rather* than the other:
 for every one that exalteth himself, shall be abased;
 and he that humbleth himself, shall be exalted. 30
 15 And they brought unto him also infants, that he
 would touch them: but when *his* disciples saw it, 31
 16 they rebuked them. But Jesus called them unto
 him, and said, Suffer little children to come unto
 me, and forbid them not: for of such is the king- 32
 17 dom of God. Verily I say unto you, Whosoever
 shall not receive the kingdom of God as a little 33
 18 child, shall in no wise enter therein (d). And a
 certain ruler asked him, saying, Good master, what 34
 19 shall I do to inherit eternal life? And Jesus said
 unto him, Why callest thou me good? none is good 35
 20 save one, *that is* God (e). Thou knowest the com-
 mandments, Do not commit adultery, Do not kill,
 Do not steal, Do not bear false witness, Honour thy 36
 21 father and thy mother. And he said, All these
 22 have I kept from my youth up. Now when Jesus
 heard these things, he said unto him, Yet lackest
 thou one thing: sell all that thou hast, and distribute 37
 unto the poor, and thou shalt have treasure in hea- 38
 23 ven: and come, follow me. And when he heard
 this, he was very sorrowful: for he was very rich. 39
 24 And when Jesus saw that he was very sorrowful, he
 said, How hardly shall they that have riches enter 40
 25 into the kingdom of God (f)! For it is easier for 41

(c) The Jews fasted on Mondays and Thursdays.

(d) See *Mark* x. 14.

(e) See *Mat.* xix. 17.

(f) See *Mat.* xix. 23.

C H A P. XVIII.

a camel to go through a needles eye, than for a rich
 26 man to enter into the kingdom of God. And they
 27 that heard *it*, said, Who then can be saved? And
 he said, The things which are impossible with men,
 28 are possible with God (*g*). Then Peter said, Lo, we
 29 have left all, and followed thee. And he said unto them,
 Verily I say unto you, There is no man that hath
 left house, or parents, or brethren, or wife, or chil-
 30 dren, for the kingdom of Gods sake, Who shall
 not receive manifold more in this present time, (*h*)
 and in the world to come life everlasting.

31 Then he took unto him the twelve, and said unto
 them, Behold, we go up to Jerusalem, and all
 things that are written by the prophets concerning
 32 the Son of man, shall be accomplished. For he
 shall be delivered unto the Gentiles, and shall be
 mocked, and spitefully entreated, and spitted on;
 33 And they shall scourge *him*, and put him to death:
 34 and the third day he shall rise again. And they un-
 derstood none of these things: and this saying was
 hid from them, neither knew they the things which
 were spoken.

35 And it came to pass, that as he was come nigh
 unto Jericho, a certain blind man sat by the way-
 36 side begging. And hearing the multitude pass by,
 37 he asked what it meant. And they told him, that
 38 Jesus of Nazareth passeth by. And he cried, saying,
 39 Jesus, thou Son of David, have mercy on me. And
 they which went before, rebuked him, that he
 should hold his peace: but he cried so much the
 more, Thou Son of David, have mercy on me.
 40 And Jesus stood and commanded him to be brought
 unto him: and when he was come near, he asked
 41 him, Saying, What wilt thou that I shall do unto
 thee? And he said, Lord, that I may receive my
 42 sight. And Jesus said unto him, Receive thy sight:
 thy

(*g*) See *Mat.* xix. 26.

(*h*) In spiritual comfort and blessings. See *Mat.* xix. 29

S. L U K E.

43 thy faith (*i*) hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

C H A P. XIX.

1 **A**ND *Jesus* entered and passed through Jericho.
 2 And behold, *there was* a man named Zaccheus,
 which was the chief among the publicans, and he
 3 was rich. And he sought to see Jesus, who he was,
 and could not for the press, because he was little of
 4 stature. And he ran before, and climbed up into a
 sycamore-tree to see him: for he was to pass that
 5 way. And when Jesus came to the place, he looked
 up and saw him, and said unto him, Zaccheus,
 make haste, and come down; for to day I must
 6 abide at thy house. And he made haste, and came
 7 down, and received him joyfully. And when they
 saw *it*, they all murmured, saying, That he was
 8 gone to be guest with a man that is a sinner (*a*). And
 Zaccheus stood, and said unto the Lord, (*b*) Behold,
 Lord. the half of my goods I give to the poor: and
 if I have taken any thing from any man by false ac-
 9 cusation, I restore *him* four-fold (*c*). And Jesus said
 unto him, (*d*) This day is salvation come to this house,
 for

(*i*) Thy belief that I had power to do this is the occasion of thy cure. *Mat.* ix. 22. *Mark* v. 34. *chap.* xvii. 29.

(*a*) The Jews held the tax-gatherers in such abhorrence, that they usually spoke of them as the wickedest of men.

(*b*) This declaration of Zaccheus was made, not from vain glory, like that of the Pharisee in the foregoing chapter, but probably to satisfy the people, that he was not so unworthy to entertain Christ as they imagined.

(*c*) If I find that I have at any time happened to overcharge any man in the duties payable to government, or if, by mistake, I have given wrong information against any man in that matter, I make him amends fourfold.

(*d*) You act like a true son of faithful Abraham, and ought to be regarded as one of God's chosen servants.

C H A P. XIX.

for as much as he also is the son of Abraham.
 10 For the Son of man is come to seek and to save that which was lost.
 11 And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and
 12 to return. And he called his ten servants, and delivered them ten pounds, and said unto them,
 13 Occupy till I come (e). But his citizens hated him, and sent a message after him, saying, We will
 14 not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained
 15 by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou
 16 hast been faithful in a very little, have thou authority over ten cities. And the second came, saying,
 17 Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.
 18 And another came, saying, Lord, Behold, *here is* thy pound, which I have kept laid up in a napkin:
 19 For I feared thee, because thou art an austere man: thou takest up that thou laidst not down, and reapest
 20 that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping
 21 ing

(e) See Mat. xxv. 14, 24.

S. L U X E.

- 23 ing that I did not sow: Wherefore then gavest not
 thou my money into the bank, that at my coming I
 24 might have required mine own with usury? And
 he said unto them that stood by, Take from him
 the pound, and give *it* to him that hath ten pounds.
 25 (And they said unto him, Lord, he hath ten pounds)
 26 For I say unto you, (f) That unto every one which
 hath, shall be given: and from him that hath not,
 even that he hath shall be taken away from him.
 27 But those mine enemies which would not that I
 should reign over them, bring hither, and slay *them*
 before me.
- 28 And when he had thus spoken, he went before, af-
 29 cending up to Jerusalem. And it came to pass when
 he was come nigh to Bethphage and Bethany, at the
 mount called *the mount* of Olives, he sent two of his
 30 disciples, Saying, Go ye into the village over against
 you; in the which, at your entering, ye shall find a
 colt tied, whereon yet never man sat: loose him,
 31 and bring *him* hither (g). And if any man ask
 you, Why do ye loose *him*; thus shall ye say unto
 32 him, Because the Lord hath need of *him*. And
 they that were sent, went their way, and found even
 33 as he had said unto them. And as they were loosing
 the colt, the owners thereof said unto them, Why
 34 loose ye the colt? And they said, The Lord hath
 35 need of him. And they brought him to Jesus: and
 they cast their garments upon the colt, and they set
 36 Jesus thereon. And as he went, they spread their
 37 clothes in the way. And when he was come nigh,
 even now at the descent of the mount of Olives, the
 whole multitude of the disciples began to rejoice,
 and praise God with a loud voice, for all the mighty
 38 works that they had seen, Saying, Blessed *be* the
 king

(f) See Mat. xxv. 29.

(g) See Mat. xxi. 4.

C H A P. XIX.

king that cometh in the name of the Lord: peace
 39 in heaven, and glory in the highest (*h*). And some
 of the Pharisees from among the multitude, said
 40 unto him, Master, rebuke thy disciples. And he
 answered, and said unto them, I tell you, that if
 these should hold their peace, the stones (*i*) would
 immediately cry out.

41 And when he was come near, he beheld the city,
 42 and wept over it, Saying, If thou hadst known, even
 thou, at least in this thy day, the things *which belong* un-
 to thy peace! but now they are hid from thine eyes.
 43 For the days shall come upon thee, that thine ene-
 mies shall cast a trench about thee, and compass
 44 thee round, and keep thee in on every side, And
 shall lay thee even with the ground, and thy chil-
 dren within thee; and they shall not leave in thee
 one stone upon another: because thou knewest not
 the time of thy visitation (*k*).

45 And he went into the temple, and began to cast out
 46 them that sold therein, and them that bought, Saying
 unto them, It is written, My house is the house of pray-
 47 er, but ye have made it a den of thieves. And he
 taught daily in the temple. But the chief priests and the
 scribes, and the chief of the people sought to destroy
 him,

(*h*) Peace and forgiveness is secured for us through
 Christ in heaven. Glory, therefore, be to God most high.
 See *Mat. xxi. 9*.

(*i*) The people must have been, as it were, insensible
 as stones, not to have given glory to God on so important
 and joyful an occasion.

(*k*) At this time when God hath visited and redeem-
 ed his people by sending the expected Messiah. *Chap. i.*
 68.

S. L U K E.

48 him, And could not find what they might do (f):
for all the people were very attentive to hear him.

C H A P. XX.

- 1 **A**ND it came to pass, that on one of those days,
as he taught the people in the temple, and preached
the gospel, the chief priests and the scribes came
2 upon him, with the elders, And spake unto him,
saying, Tell us, By what authority doest thou these
things? or who is he that gave thee this authority?
3 And he answered and said unto them, I will also ask
4 you one thing; and answer me: The baptism of
5 John, was it from heaven, or of men? And
they reasoned with themselves, saying, If we shall
say, From heaven; he will say, Why then believed
6 ye him not? But and if we say, Of men; all the
people will stone us: for they be persuaded that John
7 was a prophet. And they answered, that they could
8 not tell whence *it was*. And Jesus said unto them,
Neither tell I you by what authority I do these
things.
9 Then began he to speak to the people this pa-
rable (a): A certain man planted a vineyard, and
let it forth to husbandmen, and went into a far coun-
10 try for a long time. And at the season, he sent a
servant to the husbandmen, that they should give
him of the fruit of the vineyard: but the husband-
11 men beat him, and sent *him* away empty. And
again he sent another servant; and they beat him
also, and entreated *him* shamefully, and sent *him*
12 away empty. And again he sent the third; and
13 they wounded him, and cast *him* out. Then said
the lord of the vineyard, What shall I do? I will
send

(f) They could not resolve what method to take for
fear of the people.

(a) See Mat. xxi. 33.

C H A P. XX.

send my beloved son: it may be they will reverence
 14 *him* when they see him. But when the husbandmen
 saw him, they reasoned among themselves, saying,
 This is the heir, come, let us kill him, that the in-
 15 heritance may be ours. So they cast him out of the
 vineyard, and killed him. What therefore shall the
 16 lord of the vineyard do unto them? He shall come
 and destroy these husbandmen, and shall give the vine-
 yard to others. And when they heard *it*, they said,
 17 God forbid. And he beheld them, and said, What
 is this then that is written, The stone which the
 builders rejected, the same is become the head of
 18 the corner. Whosoever shall fall upon that stone,
 shall be broken: but on whomsoever it shall fall, it
 will grind him to powder. (b)
 19 And the chief priests and the scribes the same hour
 sought to lay hands on him; and they feared the
 people: for they perceived that he had spoken this
 20 parable against them. And they watched *him*, and
 sent forth spies, which should feign themselves just
 men, that they might take hold of his words, that
 so they might deliver him unto the power and autho-
 21 rity of the governor. And they asked him, saying,
 Master, we know that thou sayest and teachest right-
 ly, neither acceptest thou the person of *any*, but
 22 teachest the way of God truly. Is it lawful for us
 23 to give tribute unto Cesar, or no? (c) But he per-
 ceived their craftiness, and said unto them, Why
 24 tempt ye me? Shew me a penny: whose image
 and superscription hath it? They answered and said,
 25 Cæsars (d). And he said unto them, Render there-
 fore unto Cesar the things which be Cæsars, and un-
 26 to God the things which be Gods. And they could
 not

(b) See Mat. xxi. 44.

(c) See Mat. xxii. 17.

(d) See Mat. xxii. 19, 20.

S. L U K E.

- not take hold of his words before the people: and they marvelled at his answer, and held their peace.
- 27 Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked
 28 him, Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his
 29 wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a
 33 wife, and died without children. And the second
 31 took her to wife, and he died childless. And the third took her; and in like manner the seven also.
 32 And they left no children, and died. Last of all the woman died also. Therefore, in the resurrection,
 33 whose wife of them is she? for seven had her to wife.
 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:
 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, nei-
 36 ther marry, nor are given in marriage: Neither can they die any more; for they are equal unto the
 37 angels, and are the children of God, being the children of the resurrection. Now that the dead are
 38 raised, even Moses shewed at the bush; when he calleth the Lord the God of Abraham, and the God
 39 of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto
 40 him. (e).
- 39 Then certain of the scribes answering said, Mas-
 40 ter, thou hast well said. And after that they durst
 41 not ask him any question at all. And he said unto them, How say they that Christ is David's son? And

(e) God's promises cannot fail; and if they were not made good in this life, they certainly will in a future state.
 Mat. xxii. 32.

C H A P. XX.

42 And David himself saith in the book of psalms, The
 43 LORD said unto my Lord, Sit thou on my right
 44 hand, Till I make thine enemies thy footstool.
 44 David therefore calleth him Lord; how is he then
 his son?

45 Then, in the audience of all the people, he said
 46 unto his disciples, Beware of the scribes, which
 desire to walk in long robes, and love greetings in
 the markets, and the highest seats in the synagogues,
 47 and the chief rooms at feasts; Which devour wi-
 dows houses, and for a shew make long prayers:
 the same shall receive greater damnation.

C H A P. XXI.

1 **A**ND he looked up, and saw the rich men cast-
 2 ing their gifts into the treasury. And he saw also a
 certain poor widow casting in thither two mites.
 3 And he said, Of a truth I say unto you, that this
 4 poor widow hath cast in more than they all. For
 all these have of their abundance cast in unto the
 offerings of God: but she of her penury hath cast in
 all the living that she had (a).

5 And as some spake of the temple, how it was
 6 adorned with goodly stones, and gifts, he said, *As*
for these things which ye behold, the days will
 come, in the which there shall not be left one stone
 7 upon another, that shall not be thrown down. And
 they asked him, saying, Master, but when shall these
 things be? and what sign *will there be* when these
 8 things shall come to pass? And he said, Take heed
 that ye be not deceived: for many shall come in my
 name, saying, I am *Christ*; and the time draweth
 9 near: go ye not therefore after them. But when
 ye shall hear of wars and commotions, be not terri-
 fied:

(a) Mark xii. 43.

S. L U K E.

10 fied: for these things must first come to pass, but
 the end is not by and by. Then said he unto them,
 Nation shall rise against nation, and kingdom against
 11 kingdom: And great earthquakes shall be in divers
 places, and famines, and pestilences, and fearful
 fights, and great signs shall there be from heaven.
 12 But before all these they shall lay their hands on you,
 and persecute you, delivering you up to the syna-
 gogues, and into prisons, being brought before kings
 13 and rulers for my names sake. And it shall turn to
 14 you for a testimony. Settle it therefore in your
 hearts, not to meditate before what ye shall answer.
 15 For I will give you a mouth and wisdom, which
 all your adversaries shall not be able to gainsay, nor
 16 resist (b). And ye shall be betrayed both by parents,
 and brethren, and kinsfolks, and friends; and some
 17 of you shall they cause to be put to death. And ye
 18 shall be hated of all men for my names sake. But
 19 there shall not an hair of your head perish (c). In
 20 your patience possess ye your souls. And when ye
 shall see Jerusalem compassed with armies, then
 21 know that the desolation thereof is nigh. Then let
 them which are in Judea, flee to the mountains;
 and let them which are in the midst of it, depart
 out; and let not them that are in the countries, enter
 22 therein. For these be the days of vengeance,
 that all things which are written may be fulfilled.
 23 But wo unto them that are with child, and to them
 that give suck in those days: for there shall be great
 distress

(b) See Mat. x. 19.

(c) When this unbelieving city shall be destroyed, you that are faithful, and endure to the end, shall be safe. Mat. x. 22. For, remember, that, if such be God's good pleasure, he can preserve you in the most imminent danger from even the smallest hurt.

C H A P. XXI.

- distress in the land, and wrath upon this people.
- 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
- 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; Mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
- 27 And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.
- 29 And he spake to them a parable, Behold the fig-tree, and all the trees; When they now shoot forth, ye see, and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.
- 34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares For as a snare shall it come on all them that dwell on the face of the whole earth.
- 36 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called *the mount of Olives*. And all the

S. L U K E.

the people came early in the morning to him in the temple, for to hear him.

C H A P. XXII.

- 1 **N**OW the feast of (a) unleavened bread drew
2 nigh, which is called the passover. And the chief
priests and scribes sought how they might kill him;
for they feared the people.
- 3 Then entered Satan into Judas, surnamed Iscariot,
4 being of the number of the twelve. And he went
his way, and communed with the chief priests and
captains, how he might betray him unto them.
- 5 And they were glad, and covenanted to give him
6 money. And he promised, and sought opportunity
to betray him unto them in the absence of the mul-
titude.
- 7 Then came the day (b) of unleavened bread,
8 when the passover must be killed. And he sent
Peter and John, saying, Go and prepare us the
9 passover, that we may eat. And they said unto
10 him, Where wilt thou that we prepare? And he
said unto them, Behold, when ye are entered into the
city, there shall a man meet you, bearing a pitcher
of water; follow him into the house where he en-
11 treth in. And ye shall say unto the good-man of the
house, The Master saith unto thee, Where is the
guest-chamber where I shall eat the passover with
12 my disciples? And he shall shew you a large upper
13 room furnished: there make ready. And they went
and found as he had said unto them: and they made
ready

(a) Seven days together the Jews were obliged to eat unleavened bread, in memory of their forefathers having departed from Egypt, in such haste that they had not time to mix leaven in their bread as usual.

(b) The first of the seven days.

C H A P. XXII.

- 14 ready the passover. And when the hour was come,
 he sat down, and the twelve apostles with him.
 15 And he said unto them, With desire I have desired
 16 to eat this passover with you before I suffer. For I
 say unto you, I will not any more eat thereof, until
 17 it be fulfilled (c) in the kingdom of God. And he
 took the cup, and gave thanks, and said, Take this,
 18 and divide *it* among yourselves. For I say unto
 you, I will not drink of the fruit of the vine until
 the kingdom of God shall come.
 19 And he took bread, and gave thanks, and brake
it, and gave unto them, saying, 'This is my body (d)
 which is given for you : this do in remembrance of
 20 me. Likewise also the cup after supper, saying,
 'This cup *is* the new testament in my blood, which
 is shed for you.
 21 But behold, the hand of him that betrayeth me
 22 *is* with me on the table. And truly the Son of man
 goeth as it was determined : but wo unto that man
 23 by whom he is betrayed. And they began to en-
 quire among themselves, which of them it was that
 should do this thing.
 24 And there was also a strife among them, which of
 25 them should be accounted the greatest. And he
 said unto them, The kings of the Gentiles exercise
 lordship over them ; and they that exercise authority
 26 upon them, are called benefactors. But ye *shall*
 not *be* so : but he that is greatest among you, let
 him

(c) Until it be fulfilled in the gospel-state by the sacrifice of my death ; of which the paschal lamb was but the emblem and type. See *Mat. xxvi. 29.*

(d) See *Mat. xxvi. 26.* This is my body, in the same sense as the lamb was called the passover, being the memorial and sign of it.

S. L U K E.

him be as the younger; and he that is chief, as he
 27 that doth serve. For whether *is* greater, he that
 sitteth at meat, or he that serveth? *is* not he that
 sitteth at meat? but I am among you as he that
 28 serveth (*e*). Ye are they which have continued
 29 with me in my temptations (*f*). And I appoint
 unto you a kingdom, as my Father hath appointed
 30 unto me: That ye may eat and drink at my table
 in my kingdom, and sit on thrones, judging the
 twelve tribes of Israel.
 31 And the Lord said, Simon, Simon, behold, Sa-
 tan hath desired *to have* you, that he may sift *you*
 32 as wheat: But I have prayed for thee, that thy faith
 fail not; and when thou art converted, strengthen
 33 thy brethren. And he said unto him, Lord, I am
 ready to go with thee, both into prison, and to
 34 death. And he said, I tell thee Peter, the cock shall
 not crow this day, before that thou shalt thrice de-
 35 ny that thou knowest me. And he said unto them,
 When I sent you without purse and scrip, and shoes,
 lacked ye any thing? And they said, Nothing (*g*).
 36 Then said he unto them, But now he that hath a
 purse, let him take *it*, and likewise *his* scrip: and
 he that hath no sword (*h*), let him sell his garment,
 37 and buy one. For I say unto you, that this that is
 written (*i*), must yet be accomplished in me, And
 he was reckoned among the transgressors: for the
 38 things concerning me have an end. And they said,
 Lord,

(*e*) See *John* xiii. 4.

(*f*) In my trials and sufferings.

(*g*) See *Mat.* x. 7.

(*h*) The time of danger and distress is now approach-
 ing, and due care must prudently be taken to provide
 against it.

(*i*) Whatever is prophesied concerning me is now
 going to be fulfilled. My end is near at hand,

C H A P. XXII.

Lord, behold, here *are* two swords (1). And he said unto them, It is enough.

39 And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed
40 him. And when he was at the place, he said unto
41 them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast,
42 and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done. And there
43 appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed
44 more earnestly: and his sweat was as it were great
45 drops of blood falling down to the ground. And when he rose up from prayer, and was come to his
46 disciples, he found them sleeping for sorrow, And said unto them, (m) Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus, to kiss (n)
48 him. But Jesus said unto him, Judas, betrayest
49 thou the Son of man with a kiss? When they which were about him saw what would follow, they
said

(1) What our Lord had spoken figuratively of preparing for defence, *verse* 36, the disciples understood literally: nor doth he here explain his meaning, but says, *It is enough*. There is no need to say any more about it. And probably he declined to enter into any explanation, from his foreknowledge of the miracle which (by permitting them to take the swords) he should have an opportunity of performing on the ear of Matheus. See *Verse* 51.

(m) See *Mat.* xxvi. 45.

(n) See *Mat.* xxvi. 49.

S. L U R E.

said unto him, Lord, shall we smite with the sword?

50 And one of them smote the servant of the high priest,
51 and cut off his right ear. And Jesus answered and
said, Suffer ye thus far. And he touched his ear,
52 and healed him. Then Jesus said unto the chief
priests, and captains of the temple, and the elders
which were come to him, Be ye come out as against a
53 thief, with swords and staves? When I was daily
with you in the temple, ye stretched forth no hands
against me: but this is your hour, and the power of
darkness.

54 Then took they him, and led *him*, and brought
him into the high priests house. And Peter followed
55 afar off. And when they had kindled a fire in the
midst of the hall, and were set down together, Peter
56 sat down among them. But a certain maid beheld
him as he sat by the fire, and earnestly looked upon
57 him, and said, This man was also with him. And
he denied him, saying, Woman, I know him not.
58 And after a little while another saw him, and said,
'Thou art also of them. And Peter said, Man, I
59 am not. And about the space of one hour after,
another confidently affirmed, saying, Of a truth
this *fellow* also was with him; for he is a (o) Gali-
60 lean. And Peter said, Man, I know not what thou
sayest. And immediately, while he yet spake, the
61 cock crew. And the Lord turned, and looked upon
Peter; and Peter remembered the word of the Lord,
how he had said unto him, Before the cock crow,
62 thou shalt deny me thrice. And Peter went out, and
wept bitterly.

63 And the men that held Jesus, mocked him, and
64 smote *him*. And when they had blindfolded him,
they

(o) See Mat. xxvi. 73.

C H A P. XXII.

they struck him on the face, and asked him, saying,
65 Prophecy who it is that smote (p) thee? And many
other things blasphemously spake they against him.
66 And as soon as it was day, the elders of the peo-
ple, and the chief priests, and the scribes came
67 together, and led him into their council, Saying,
Art thou the Christ? tell us. And he said unto
68 them, If I tell you, you will not believe. And if
I also ask *you*, you will not answer me, nor let *me*
69 go. Hereafter shall the Son of man sit on the right
70 hand of the power of God. Then said they all,
Art thou then the Son of God? And he said unto
71 them, (q) Ye say that I am. And they said, What
need we any further witnesses? for we ourselves have
heard of his own mouth.

C H A P. XXIII.

1 **A**ND the whole multitude of them arose, and
2 led him unto Pilate. And they began to accuse
him, saying, We found this *fellow* perverting the
nation, and forbidding to give tribute to Cesar, say-
3 ing, that he himself is Christ, a king. And Pilate
asked him, saying, Art thou the king of the Jews?
And he answered him and said, Thou sayest *it* (a).
4 Then said Pilate to the chief Priests and to the peo-
5 ple, I find no fault in this man. And they were the
more fierce, saying, He stirreth up the people,
teaching throughout all Jewry, beginning from Ga-
6 lilee to this place. When Pilate heard of Galilee,
7 he asked whether the man were a Galilean. And
as soon as he knew that he belonged unto Herod's
jurisdiction,

(p) You who pretend to be so great a prophet, tell
who smote you.

(q) It is as you suppose. I am.

(a) See *Mat.* xxvii. 11. *Mark* xv. 2. *John* viii. 37.

3. L U K E.

jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood, and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests, and the rulers, and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined *him* before you, have found no fault in this man touching those things whereof ye accuse

15 him; No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release *him*.

17 For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away

19 with this *man*, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore will-

21 ing to release Jesus, spake again to them. But they cried, saying, Crucify *him*, crucify him. And

22 he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and

23 let *him* go. And they were instant with loud voices, requiring that he might be crucified: and the voices of

24 of them, and of the chief priests prevailed. And
 Pilate gave sentence that it should be as they requi-
 25 red. And he released unto them him that for sedi-
 tion and murder was cast into prison, whom they
 had desired; but he delivered Jesus to their will.
 26 And as they led him away, they laid hold upon one
 Simon a Cyrenian, coming out of the country, and
 on him they laid the cross, that he might bear it
 after Jesus (b).

27 And there followed him a great company of peo-
 ple, and of women, which also bewailed and la-
 28 mented him. But Jesus turning unto them, said,
 Daughters of Jerusalem, weep not for me, but
 29 weep for yourselves, and for your children. For
 behold, the days are coming, in the which they
 shall say, Blessed *are* the barren, and the wombs
 that never bare, and the paps which never gave
 30 suck. Then shall they begin to say to the moun-
 31 tains, Fall on us; and to the hills, Cover us. For
 if they do these things in a green (c) tree, what
 32 shall be done in the dry? And there were also
 two other malefactors led with him to be put to
 33 death. And when they were come to the place
 which is called Calvary, there they crucified him,
 and the malefactors; one on the right hand, and
 the other on the left.

Then

(b) See *Mat.* xxvii. 32.

(c) If a green and fruitful tree be thus rooted up and
 destroyed, how much more shall the barren and decay-
 ed? If God in his holy providence thinks fit to suffer
 the righteous and meritorious to be thus cut off, what
 have the ungodly and the sinner to expect, but the se-
 verest of the divine judgments, which are ready to fall
 upon this impenitent nation?

34 Then said Jesus, Father, forgive them; for they
 35 know not what they do. And they parted his rai-
 ment, and cast lots. And the people stood behold-
 ing: and the rulers also with them derided *him*, say-
 ing, He saved others; let him save himself, if he be
 36 Christ the chosen of God. And the soldiers also
 mocked him, coming to him, and offering him
 37 vinegar. And saying, If thou be the king of the
 38 Jews, save thyself. And a superscription also was
 written over him, in letters of Greek, and Latin,
 and Hebrew, **THIS IS THE KING OF THE
 JEWS.**

39 And one of the malefactors, which were hanged,
 railed on him, saying, If thou be Christ, save thy-
 40 self and us. But the other answering, rebuked him,
 saying, Dost not thou fear God, seeing thou art in
 41 the same condemnation? And we indeed justly, for
 we receive the due reward of our deeds: but this
 42 man hath done nothing amiss. And he said
 unto Jesus, Lord, remember me when thou com-
 43 est into thy kingdom. And Jesus said unto him,
 Verily I say unto thee, To day shalt thou be with
 44 me in paradise. And it was about the sixth hour,
 and there was a darkness over all the earth until the
 45 ninth hour. And the sun was darkened, and the
 vail of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he
 said, Father, into thy hands I commend my spirit:
 47 and having said thus he gave up the Ghost. Now
 when the Centurion saw what was done, he glo-
 rified God, saying, Certainly this was a righteous
 48 man (e). And all the people that came together to
 that sight, beholding the things which were done,

fnote

(e) See *Mat.* xxvii. 54.

C H A P. XXIII.

49 snote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

50 And behold *there was* a man named Joseph, a counsellor, *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them) *he was* of Arimathea, a city of the Jews,

52 (who also himself waited for the kingdom of God.)

53 This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in

54 linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And

55 that day was the preparation, and the sabbath *(f)* drew on. And the women also which came with

56 him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they

returned, and prepared *(g)* spices and ointments; and rested the sabbath-day, according to the commandment.

C H A P. XXIV.

1 **N**OW upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and

2 certain *others* with them. And they found the stone

3 rolled away from the sepulchre. And they entred

4 in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

(f) The sabbath began at six in the evening; the Jews reckoning the beginning of the day from sunset.

(g) Not knowing that Nicodemus had prepared every thing necessary. *John xix. 39.*

S. L U K E.

5 garments: And as they were afraid, and bowed
 down *their* faces to the earth, they said unto them,
 6 Why seek ye the living among the dead? He is
 not here, but is risen: remember how he spake unto
 7 you when he was yet in Galilee, Saying, The Son
 of man must be delivered into the hands of sinful
 men; and be crucified, and the third day rise again.
 8 And they remembered his words, And returned
 9 from the sepulchre, and told all these things unto the
 10 eleven, and to all the rest. It was Mary Magda-
 lene, and Joanna, and Mary *the mother* of James,
 and other *women that were* with them, which told
 11 these things unto the apostles. And their words
 seemed to them as idle tales, and they believed them
 12 not. Then arose Peter, and ran unto the sepulchre,
 and stooping down, he beheld the linen cloths laid
 by themselves, and departed, wondering in himself
 at that which was come to pass.
 13 And behold, two of them went that same day to
 a village called Emmaus, which was from Jerusa-
 14 lem *about* threescore furlongs. And they talked to-
 15 gether of all these things which had happencil. And
 it came to pass, that while they communed *together*,
 and reasoned, Jesus himself drew near, and went
 16 with them. But their eyes were holden, that they
 17 should not know him. And he said unto them,
 What manner of communications are these that ye
 have one to another, as ye walk, and are sad?
 18 And the one of them, whose name was Cleopas,
 answering, said unto him, Art thou only a stranger
 in Jerusalem; and hast not known the things which
 19 are come to pass there in these days? And he said
 unto them, What things? And they said unto him,
 Concerning Jesus of Nazareth, which was a pro-
 20 phet mighty in deed and word before God, and all
 rulers

C H A P. XXIV.

rulers delivered him to be condemned to death, and
 21 have crucified him. But we trusted that it had
 been he, which should have redeemed Israel: and
 beside all this, to day is the third day since these
 22 things were done. Yea, and certain women also
 of our company made us astonished, which were
 23 early at the sepulchre: And when they found not
 his body, they came, saying, that they had also seen
 a vision of angels, which said that he was alive.
 24 And certain of them which were with us, went to
 the sepulchre, and found *it* even so as the women
 25 had said; but him they saw not. Then he said un-
 to them, O fools, and slow of heart to believe all
 26 that the prophets have spoken! Ought not Christ
 to have suffered these things, and to enter into his
 27 glory? And beginning at Moses and all the pro-
 phets, he expounded unto them in all the scriptures,
 28 the things concerning himself. And they drew nigh
 unto the village, (a) whither they went: and he made
 29 as though he would have gone further. But they
 constrained him, saying, Abide with us, for it is
 towards evening, and the day is far spent. And he
 30 went in to tarry with them. And it came to pass,
 as he sat at meat with them, he took bread, and
 31 blessed *it*, and brake, and gave to them. And their
 eyes were opened, and they knew him; and he va-
 32 nished out of their sight. And they said one to
 another, Did not our heart burn within us while he
 talked with us by the way, and while he opened to
 33 us the scriptures? And they rose up the same hour,
 and returned to Jerusalem, and found the eleven ga-
 thered together, and them that were with them,
 34 Saying, The Lord is risen indeed, and hath ap-
 35 peared to Simon (b). And they told what things
were

(a) Whither they were going.

(b) This was said by the eleven apostles, and their
 company;

S. L U K E.

were done in the way, and how he was known of them in breaking of bread.

- 36 And as they thus spake, Jesus himself stood in the
midst of them, and said unto them, Peace *be* unto
37 you. But they were terrified and affrighted, and
38 supposed that they had seen a spirit. And he
said unto them, Why are ye troubled, and why do
39 thoughts arise in your hearts? Behold my hands
and my feet, that it is I myself: handle me, and see,
for a spirit hath not flesh and bones, as ye see me
40 have. And when he had thus spoken, he shewed
41 them *his* hands and *his* feet. And while they yet
believed not for joy, and wondered, he said unto
42 them, Have ye here any meat? And they gave
him a piece of a broiled fish, and of an honey-comb.
43 And he took *it*, and (*c*) did eat before them.
44 And he said unto them, These *are* the words which
I spake unto you, while I was yet with you, that all
things must be fulfilled which were written in the
law of Moses, and *in* the prophets, and *in* the
45 psalms concerning me. Then opened he their un-
derstanding, that they might understand the scrip-
46 tures, And said unto them, Thus it is written, and
thus it behoved Christ to suffer, and to rise from the
47 dead the third day: And that repentance and re-
mission of sins should be preached in his name,
48 among all nations, beginning at Jerusalem. And ye
are witnesses of these things.
49 And behold, I send the promise of my Father upon
you: but tarry ye in the city of Jerusalem until ye
be endued with power from on high.

And

company; and then these two disciples related how Jesus had joined them on the road.

(*c*) The act of eating was a further confirmation, that he was a real, living man.

C H A P. XXIV.

50 And he led them out as far as to Bethany: and he
51 lift up his hands, and blessed them. And it came to
pass, while he blessed them (*d*), he was parted from
52 them, and carried up into heaven. And they wor-
shipped (*e*) him, and returned to Jerusalem, with
53 great joy: And were continually in the temple,
praising and blessing God. Amen.

(*d*) While he was blessing them.

(*e*) Here is an instance of religious worship paid to
Christ after he was taken out of the sight of his disciples,
and had ascended up into heaven.

T H E

THE G O S P E L

According to *St. J O H N.*

C H A P. I.

1 **I**N the beginning was the Word, and the Word
2 was with God, and the Word was God. The
3 same was in the beginning with God. All things
were made by him; and without him was not
4 any thing made that was made (*a*). In him was
5 life, and the life was the light of men. And the
light shineth in darkness, and the darkness comprehended it not.
6 There was a man sent from God, whose name *was*
7 John. The same came for a witness, to bear witness
8 of the light, that all men through him might believe.
He was not that light, but *was sent* to bear witness of
9 that light. *That* was the true light, which lighteth
10 every man that cometh into the world. He was in
the world, and the world was made by him, and the
11 world knew him not. He came unto his own,
12 and his own received him not. But as many as received him, to them gave he power to become the
sons of God, *even* to them that believe on his name:
13 Which were born (*b*), not of blood, nor of the will
of

(*a*) See the first chapter of the epistle to the Hebrews, and compare it with these three verses. See also Col. i. 15, 16, 17.

(*b*) Sons of God, not by a natural, but a spiritual birth; not as the Jews, who claimed the special favour of God, by being descended from Abraham, (*John* viii. 33.) but in consequence of their taking upon themselves the gospel covenant; which is called in the foregoing verse, believing on the name of Christ.

C H A P. I.

of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, 16 is preferred before me; for he was before me. And of his fulness have all we received, and grace for 17 grace. For the law was given by Moses, but grace 18 and truth came by Jesus Christ (c). No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him; 20 Who art thou? And he confessed, and denied not; 21 but confessed, I am not the Christ. And they asked him, What then? (d) Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, 22 No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: 23 What sayest thou of thyself? He said, (e) *I am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

And

(c) To Moses and the prophets God gave his spirit in a certain degree and proportion: but to Christ without bounds or measure; *John* iii. 34. and instead of the limited dispensation of Moses, which, gracious as it was, was but a type and shadow of the Christian revelation, he now gives us that which is the true and real substance of religion, and deserves to be distinguished by the name of grace in the most eminent and superlative sense.

(d) Art thou Elias, who, we expect, is to appear again in the world before the coming of Christ; or, art thou Jeremiah, or another of the prophets restored to life?

(e) Though I am not Elias in person, yet I have the very same office, as it is described by *Isaiah*, xl. 3.

S. Y O H N.

- 24 And they which were sent, were of the Pharisees.
 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias,
 26 as, neither that Prophet? John answered them, saying, I baptize with water (f): but there standeth
 27 one among you, whom ye know not; He it is who coming after me, is preferred before me, whose
 28 shoes-latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.
- 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh
 30 away the sin of the world. This is he, of whom I said, After me cometh a man, which is preferred before me: for he was before me. And I knew him not:
 31 but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from
 32 heaven like a dove and it abode upon him. And I knew him not: but he that sent me to (g) baptize with water, the same said unto me, Upon whom thou shalt see the spirit descending, and remaining on him, the same is he which baptizeth with the holy Ghost.
 33 And I saw and bare record that this is the Son of God.
- 34 Again the next day after, John stood, and two of
 35 his disciples. And looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two
 36 disciples heard him speak, and they followed Jesus.
 37 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him,

Rabbi

(f) I baptize, not to establish my own authority, but to make disciples for the Messiah, who will very soon appear, and is infinitely superior to me; more so than the greatest person in the world is to the meanest servant in his family.

(g) Though I knew that the Messiah was about to appear, yet I had not a perfect knowledge that Jesus was he, until it was revealed to me that he should be declared by the descent of the spirit. See *Mat. iii. 14.*

C H A P. I.

Rabbi, (which is to say, being interpreted, Master)
 39 where dwellest thou? He said unto them, Come
 and see. They came and saw where he dwelt, and a-
 bode with him that day: for it was (*h*) about the tenth
 40 hour. One of the two which heard John *speake*, and
 followed him, was Andrew, Simon Peters brother.
 41 He first findeth his own brother Simon, and saith un-
 to him, We have found the Messias (*i*), which is, be-
 42 ing interpreted, the Christ. And he brought him
 to Jesus. And when Jesus beheld him, he said,
 Thou art Simon the son of Jona: thou shalt be call-
 ed Cephas, which is by interpretation a stone.
 43 The day following, Jesus would go forth into Ga-
 lilee, and findeth Philip, and saith unto him, Follow
 44 me. Now Philip was of Bethsaida, the city of An-
 45 drew and Peter. Philip findeth Nathanael, and saith
 unto him, We have found him of whom Moses in
 the law, and the prophets did write, Jesus of Naza-
 46 reth, the son of Joseph. And Nathanael said unto
 him, Can there any good thing come out of Naza-
 47 reth (*k*)? Philip saith unto him, Come and see. Jesus
 saw Nathanael coming to him, and saith of him,
 Behold an Israelite indeed, in whom is no guile.
 48 Nathanael saith unto him, Whence knowest thou
 me? Jesus answered and said unto him, Before that
 Philip called thee, when thou wast under the fig-
 49 tree, I saw thee. Nathanael answered and saith un-
 to him, Rabbi, thou art the Son of God, thou art
 50 the King of Israel. Jesus answered and said unto
 him, Because I said unto thee, I saw thee under the
 fig-tree, believest thou? thou shalt see greater things
 51 than these. And he saith unto him, Verily, verily I
 say unto you, Hereafter you shall see heaven open,

(*h*) Two hours before sun set.

(*i*) Messiah, or Christ, signifies anointed; that is, set
 apart for the high office of Saviour of the world.

(*k*) See Chap. vii. 41. 52.

S. J O H N.

and the angels of God (1) ascending and descending upon the Son of man.

C H A P. II.

1 **A**ND the third day (a) there was a marriage in Cana
2 of Galilee, and the mother of Jesus was there. And
3 both Jesus was called, and his disciples to the mar-
4 riage. And when they wanted wine, the mother of
5 Jesus saith unto him, They have no wine. Jesus
6 saith unto her, Woman (b), what have I to do with
7 thee? mine hour is not yet come. His mother saith
8 unto the servants, Whatsoever he saith unto you, do
9 it. And there were set there six (c) water-pots of
stone, after the manner of the purifying of the Jews,
containing two or three firkins a piece. Jesus saith
unto them, Fill the water-pots with water. And
they filled them up to the brim. And he saith unto
them, Draw out (d) now, and bear unto the gover-
nor of the feast. And they bare it. When the ruler of

(1) The angels of God were always obedient to his orders, and sometimes visibly attended on him, particularly at his resurrection and ascension.

(a) The third day of the marriage feast, which usually continued eight days.

(b) The expression of *woman*, in the antient languages, conveys no idea of disrespect, but is used to ladies of the first rank, and even to Queens.

This is an affair in which you are no way concerned: leave it therefore to me, and I will choose a proper time for it.

(c) The water-pots were set there, that the guests might wash their hands before they made their meal, which is still the constant practice of the Jews.

The Syrian firkin held somewhat more than seven pints of our measure.

(d) Thus did our Lord graciously provide wine sufficient for a large company (the rest of the eight days).

But in those countries, it is to be observed, wine was not a liquor of delicacy, but the common drink, as beer is with us.

C H A P. II.

- of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well (e) drunk, then that which is worse: *but* thou hast kept the good wine until now.
- 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.
- 12 After this, he went down to Capernaum, he, and his mother, and his brethren, and his disciples, and they continued there not many days.
- 13 And the Jews passover was at hand, and Jesus
- 14 went up to Jerusalem. And found in the (f) temple those that sold oxen, and sheep, and doves, and the
- 15 changers of money, sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers money, and overthrew the tables;
- 16 And said unto them that sold doves, Take these things hence; make not my Fathers house an house
- 17 of merchandize. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.
- 18 Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou
- 19 doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will
- 20 raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up

Z 31 in

(e) It is not to be imagined, that there was any excess in drinking in our blessed Lord's presence. The expression *well drunk* in this place cannot possibly imply more than being cheerful within the bounds of sobriety.

(f) Places dedicated to the service of God, ought to be treated with reverence, and not put to any profane and common use.

S. J O H N.

21 in three days? But he spake of the temple of his
22 body (g). When therefore he was risen from the
dead, his disciples remembered that he had said this
unto them: and they believed the scripture, and the
word which Jesus had said.

23 Now when he was in Jerusalem at the passover,
24 in the feast day, many believed in his name, when
they saw the miracles which he did. But Jesus did
not commit himself unto them, because he knew all
25 men, And needed not that any should testify of
man: for he knew what was in man.

C H A P. III.

1 **T** Here was a man of the Pharisees, named Nico-
2 demus, a ruler of the Jews: The same came to
Jesus by night, and said unto him, Rabbi, we know
that thou art a teacher come from God: for no man
can do those miracles that thou doest, except God be
3 with him. Jesus answered and said unto him, Verily,
verily I say unto thee, except a man be born again,
4 he cannot see the kingdom of God. Nicodemus saith
unto him, How can a man be born when he is old?
can he enter the second time into his mothers womb,
5 and be born? Jesus answered, Verily, verily I say
unto thee, Except a man be born of water and of
the Spirit, he cannot enter into the kingdom of
6 God. That which is born of the flesh, is flesh; and
7 that which is born of the Spirit, is Spirit. Marvel
not that I said unto thee, Ye must be born again.
8 The wind bloweth where it listeth, and thou hearest
the sound thereof, but canst not tell whence it cometh
and whither it goeth: so is every one that is born of
9 the Spirit. Nicodemus answered and said unto him,
10 How can these things be? Jesus answered and said
unto him, Art thou a master of Israel, and knowest
11 not these things? Verily, verily I say unto thee, We
speak that we do know, and testify that we have
seen;

(g) See *Mat.* xxvii. 40.

C H A P. III.

- 12 seen; and ye receive not our witness. If I have told
 you earthly things, and ye believe not, how shall ye
 13 believe if I tell you of heavenly things? And no
 man hath ascended up to heaven, but he that came
 down from heaven, *even* the Son of man which is
 in heaven.
- 14 And as Moses lifted up the serpent in the wilder-
 15 ness, *even* so must the Son of man be lifted up^(a): That
 whosoever believeth in him, should not perish, but
 have eternal life.
- 16 For God so loved the world, that he gave his only
 begotten Son, that whosoever believeth in him, should
 17 not perish, but have everlasting life. For God sent
 not his Son into the world to condemn the world;
 but that the world through him might be saved.
- 18 He that believeth on him, is not condemned: but
 he that believeth not, is condemned already, because
 he hath not believed in the name of the only begot-
 19 ten Son of God. And this is the condemnation,
 that light is come into the world, and men loved
 darkness rather than light, because their deeds were
 20 evil. For every one that doth evil, hateth the light,
 neither cometh to the light, lest his deeds should be
 21 reprov'd. But he that doeth truth, cometh to the
 light, that his deeds may be made manifest, that
 they are wrought in God.
- 22 After these things came Jesus and his disciples into
 the land of Judea, and there he tarried with them,
 and baptized ^(b).
- 23 And John also was baptizing in Enon, near to
 Salim, because there was much water there: and
 24 they came, and were baptized. For John was not
 yet cast into prison.

Then

^(a) Meaning that he should die on a Cross. See
 Chap. xviii. 32.

^(b) It was not Jesus himself, but his disciples that
 baptized. Chap. iv. 2.

S. J O H N.

25 Then there arose a question between *some* of John's
 26 disciples and the Jews (c), about purifying. And
 they came unto John, and said unto him, Rabbi, he
 that was with thee beyond Jordan, to whom thou
 barest witness, behold, the same baptizeth, and all
 27 men come to him. John answered and said, A man
 can receive nothing, except it be given him from
 28 heaven. Ye yourselves bear me witness, that I said,
 I am not the Christ, but that I am sent before him.
 29 He that hath the bride, is the bridegroom: but the
 friend of the bridegroom, which standeth and hear-
 eth him, rejoiceth greatly because of the bridegrooms
 30 voice: this my joy therefore is fulfilled. He must
 31 increase, but I *must* decrease. He that cometh from
 above, is above all: he that is of the earth, is earthly,
 and speaketh of the earth: he that cometh from
 32 heaven, is above all. And what he hath seen and
 heard, that he testifieth; and no man receiveth his
 33 testimony. He that hath received his testimony,
 34 hath set to his seal, that God is true. For he whom
 God hath sent, speaketh the words of God: for God
 35 giveth not the Spirit by measure *unto him*. The
 Father loveth the Son, and hath given all things in-
 36 to his hand. He that believeth on the Son, hath
 everlasting life: and he that believeth not the Son,
 shall not see life; but the wrath of God abideth on
 him.

C H A P. IV.

1 **W**HEN therefore the Lord knew how the Pha-
 risees had heard that Jesus made and baptized more
 2 disciples than John, (Though Jesus himself bapti-
 3 zed not, but *his* disciples) He left Judea, and de-
 4 parted again into Galilee. And he *must* needs go
 5 through Samaria. Then cometh he to a city of
 Samaria,

(c) The dispute was probably about the nature and use of his baptism.

C H A P. IV.

6 Samaria, which is called Sychar, near to the parcel
 of ground that Jacob gave to his Son Joseph. Now
 Jacobs well was there. Jesus therefore being wearied
 with *his* journey, sat thus on the well: and it was
 7 about the sixth hour *(a)*. There cometh a woman
 of Samaria to draw water: Jesus saith unto her,
 8 Give me to drink. For his disciples were gone away
 9 unto the city to buy meat. Then saith the woman
 of Samaria unto him, How is it that thou being a
 Jew, askest drink of me, which am a woman of
 Samaria? for the Jews have no dealings *(b)* with
 10 the Samaritans. Jesus answered and said unto her,
 If thou knewest the gift of God, and who it is that
 saith to thee, Give me to drink, thou wouldest have
 asked of him, and he would have given thee living
 11 water. The woman saith unto him, Sir, thou hast
 nothing to draw with, and the well is deep: from
 12 whence then hast thou that living water? Art thou
 greater than our father Jacob, which gave us the
 well, and drank thereof himself, and his children,
 13 and his cattle? Jesus answered and said unto her,
 Whosoever drinketh of this water shall thirst again:
 14 But whosoever drinketh of the water that I shall
 give him, shall never thirst: but the water that I
 shall give him, shall be in him a well of water
 15 springing up into everlasting life. The woman saith
 unto him, Sir, give me this water, that I thirst not,
 16 neither come hither to draw. Jesus saith unto her,
 17 Go, call thy husband, and come hither. The wo-
 man answered and said, I have no husband. Jesus
 said

(a) The sixth hour is noon, and the heat of the day accounts for his being thirsty and wishing to drink.

(b) See the melancholy effects of religious differences, which stop the common intercourse of courtesy and humanity!

S. J O H N.

said unto her, Thou hast well said, I have no
 18 husband: For thou hast had five husbands, and he
 whom thou now hast is not thy husband: in that saidst
 19 thou truly. The woman saith unto him, Sir, I perceive
 20 that thou art a prophet. Our fathers worshipped in
 this mountain; and ye say, that in Jerusalem is the
 21 place where men ought to worship. Jesus saith unto
 her, Woman, believe me, the hour cometh, when
 ye shall neither in this mountain, nor yet at Jerusa-
 22 lem worship the Father. Ye worship ye know not
 what: we know what we worship: for salvation is
 23 of the Jews. But the hour cometh, and now (c) is,
 when the true worshippers shall worship the Father
 in spirit and in truth: for the Father seeketh such to
 24 worship him. God is a spirit, and they that wor-
 ship him, must worship him in spirit and in truth.
 25 The woman saith unto him, I know that Messias
 cometh which is called Christ: when he is come, he
 26 will tell us all things. Jesus saith unto her, I that
 speak unto thee, am he.

27 And upon this came his disciples, and marvelled
 (d) that he talked with the woman: yet no man said,
 What seekest thou? or, Why talkest thou with her?
 28 The woman then left her water-pot, and went her
 29 way into the city, and saith to the men, Come,
 see a man which told me all things that ever I did:
 30 is not this the Christ? Then they went out of the
 city, and came unto him.

31 In the mean while his disciples prayed him, say-
 32 ing, Master, eat. But he said unto them, I have
 33 meat to eat that ye know not of. Therefore said the
 disciples one to another, Hath any man brought him

ought
 (c) The time is at hand, and indeed is now actually
 come.

(d) They wondered at our Lord's talking with the
 woman, for the same reason that she wondered (verse
 10) at his asking a favour of her; because she was a
 Samaritan.

C H A P. IV.

34 ought to eat? Jesus saith unto them, My meat is to
do the will of him that sent me, and to finish his
35 work. Say not ye, There are yet four months, and
then cometh harvest? Behold, I say unto you, Lift up
your eyes, and look on the fields; for they are white
36 already to harvest. And he that reapeth, receiveth
wages, and gathereth fruit unto life eternal: that both
he that soweth, and he that reapeth, may rejoice to-
37 gether. And herein is that saying true, One soweth,
38 and another reapeth. I sent you to reap that where-
on ye bestowed no labour: other men laboured, and
ye are entered into their labours.

39 And many of the Samaritans of that city believed
on him, for the saying of the woman, which testified,
40 He told me all that ever I did. So when the Sama-
ritans were come unto him, they besought him that
he would tarry with them: and he abode there two
41 days. And many more believed, because of his own
42 word: And said unto the woman, Now we believe,
not because of thy saying: for we have heard him
ourselves, and know that this is indeed the Christ,
the Saviour of the world.

43 Now after two days he departed thence, and went
44 into Galilee: For Jesus himself testified, that a pro-
45 phet had no honour in his own country (e). Then
when he was come into Galilee, the Galileans re-
ceived him, having seen all the things that he did at
Jerusalem at the feast: for they also went unto the
46 feast. So Jesus came again into Cana of Galilee,
where he made the water wine.

And there was a certain nobleman, whose son was
47 sick at Capernaum. When he heard that Jesus was
come out of Judea into Galilee, he went unto
him, and besought him that he would come down,
and heal his son: for he was at the point of death.
48 Then said Jesus unto him, Except ye see signs
49 and wonders, ye will not believe. The no-
bleman saith unto him, Sir, come down ere my
child

(e) See Mat. xiii. 57.

S. J O H N.

50 my child die. Jesus saith unto him, Go thy way;
thy son liveth. And the man believed the word that
Jesus had spoken unto him, and he went his way.
51 And as he was now going down, his servants met
52 him, and told *him*, saying, Thy son liveth. Then en-
quired he of them the hour, when he began to a-
mend: and they said unto him, Yesterday (*f*) at the
53 seventh hour the fever left him. So the father knew
that *it was* at the same hour, in the which Jesus said
unto him, Thy son liveth; and himself believed, and
54 his whole house. This *is* again the second miracle
that Jesus did, when he was come out of Judea into
Galilee.

C H A P. V.

1 **A**FTER this there was a feast of the Jews, and Jesus
2 went up to Jerusalem. Now there is at Jerusalem
by the sheep-market a pool, which is called in the
Hebrew tongue, Bethesda (*a*), having five (*b*) porches.
3 In these lay a great multitude of impotent folk, of
blind, halt, withered, waiting for the moving of the
4 water. For an angel (*c*) went down at a certain
season into the pool, and troubled the water: who-
soever then first after the troubling of the water
stepped in, was made whole of whatsoever disease he
5 had. And a certain man was there, which had an
infirmity thirty and eight years. When Jesus saw
6 him lie, and knew that he had been now a long time
in that case, he saith unto him, Wilt thou be made
7 whole? The impotent man answered him, Sir, I
have no man, when the water is troubled, to put me
into the pool: but while I am coming, another
steppeth

(*f*) About one o'clock afternoon.

(*a*) Bethesda is the house of mercy.

(*b*) Five separate divisions for the sick.

(*c*) Not that an angel visibly descended from heaven,
but the miraculous virtue of the water was ascribed to
the power of some angel, who was employed by God
for that purpose.

C H A P. V.

8 steppeth down before me. Jesus saith unto him,
9 Rise, take up thy bed and walk. And immediately
the man was made whole, and took up his bed, and
walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured,
It is the sabbath-day: it is not lawful for thee to
11 carry *thy* bed. He answered them, He that made
me whole, the same said unto me, Take up thy bed,
12 and walk (*d*). Then asked they him, What man is
that which said unto thee, Take up thy bed and
13 walk? And he that was healed, wist (*e*) not who it
was: for Jesus had conveyed himself away, a multi-
14 tude being in *that* place. Afterwards Jesus findeth
him in the temple, and said unto him, Behold, thou
art made whole: sin no more, lest a worst thing
15 come unto thee. The man departed, and told the
Jews, that it was Jesus which had made him whole.
16 And therefore did the Jews persecute Jesus, and *sought*
to slay him, because he had done these things on the
sabbath-day.

17 But Jesus answered them, My father worketh hi-
18 therto, and I work (*f*). Therefore the Jews sought
the more to kill him, because he not only had broken
the sabbath, but said also, that God was his Father,
19 making himself equal with God. Then answered
Jesus, and said unto them, Verily, verily I say unto
you, the Son can do nothing of himself, but what he
seeth

(*d*) He to whom God had given power to work a
miraculous cure upon me, would not have ordered me
to carry my bed if it were sinful.

(*e*) Wist not, Did not know. *Luke ii. 49.*

(*f*) The providence of God never ceaseth at any
time to work, in preserving and governing the world, and
doing good to his creatures; and it is by his authority
and command, that I go about doing good on the sab-
bath-day, as well as at other times.

S. J O H N.

20 seeth the Father do: for what things soever he do-
 eth, these also doeth the Son likewise. For the Fa-
 ther loveth the Son, and sheweth him all things that
 himself doeth: and he will shew him greater works
 21 than these, that ye may marvel. For as the Father
 raiseth up the dead, and quickeneth *them*: even so
 22 the Son quickeneth whom he will. For the Father
 judgeth no man; but hath committed all judgment
 23 unto the Son: That all men should honour the Son,
 even as they honour the Father. He that honoureth
 not the Son, honoureth not the Father which hath
 24 sent him. Verily, verily I say unto you, He that
 heareth my word, and believeth on him that sent me,
 hath everlasting life, and shall not come into condem-
 25 nation; but is passed from death unto life. Verily,
 verily I say unto you, The hour (g) is coming, and
 now is, when the dead shall hear the voice of the
 26 Son of God: and they that hear shall live. For as
 the Father hath life in himself; so hath he given to
 27 the Son to have life in himself; And hath given him
 authority to execute judgment also, because he is the
 28 Son of man. Marvel not at this: for the hour is
 coming, in the which all that are in the graves (h)
 29 shall hear his voice, And shall come forth, they that
 have done good, unto the resurrection of life; and
 they that have done evil, unto the resurrection of
 30 damnation. I can of mine own self do nothing: as I
 hear, I judge: and my judgment is just; because I
 seek not mine own will, but the will of the Father
 which hath sent me.

If

(g) The time is near, or rather is come already, when they who are dead in a moral sense, viz. in trespasses and sins, shall hearken to the precepts of the Gospel, and by repentance, secure to themselves everlasting life.

(h) Our blessed Saviour here speaks of those that were naturally dead, whom he is to call forth from their graves at the day of judgment.

C H A P. V.

- 31 If I bear witness *(i)* of myself, my witness is not true.
 32 There is another that beareth witness of me, and
 I know that the witness which he witnesseth of me,
 33 is true. Ye sent unto John, and he bare witness unto
 34 the truth. But I receive not testimony from man:
 35 but these things I say, that ye might be saved. He
 was a burning and a shining light: and ye were wil-
 ling for a season to rejoice in his light.
 36 But I have greater witness than *that* of John: for
 the works which the Father hath given me to finish,
 the same works that I do, bear witness of me, that
 37 the Father hath sent me. And the Father himself
 which hath sent me, hath borne witness of me. Ye
 have neither heard his voice at any time, nor seen
 38 his shape. And ye have not his word abiding in you:
 for whom he hath sent, him ye believe not.
 39 Search the scriptures, for in them ye think ye have
 eternal life, and they are they which testify of me.
 40 And ye will not come to me, that ye might have life.
 41 I receive not honour from men. But I know *(k)* you,
 42 that ye have not the love of God in you. I am come
 43 *(l)* in my Fathers name, and ye receive me not: if
 another shall come in his own name, him ye will re-
 ceive.

(i) If I produced no other evidence than my bare word, I could not expect it to be received: but I can appeal to the holy spirit of God in the miracles I wrought, that I am come from God. Verse 36. Chap. viii. 18.

(k) Others you may deceive by your pretended piety: but me you cannot, for I know you.

(l) With authority from my father, as my works shew. Others will come who can give no such proof of their commission, and you will receive them. They had done so before the coming of Christ (Acts. v. 36. 37.), and after his death impostors arose who had many followers.

S. J O H N.

44 ceive. How can ye believe, which receive honour
one of another, and seek not the honour that *cometh*
45 from God only? Do not think that I will accuse
you to the Father: there is *one* that accuseth you,
46 *even* Moses, in whom ye trust. For had ye believed
Moses, ye would have believed me: for he wrote of
47 me. But if ye believe not his writings, how shall ye
believe my words?

C H A P. VI.

1 **A**FTER these things Jesus went over the sea of Gali-
2 lee, which is *the sea* of Tiberias. And a great mul-
titude followed him, because they saw his miracles
3 which he did on them that were diseased. And Jesus
went up into a mountain, and there he sat with his
4 disciples. And the passover, a feast of the Jews, was
nigh.
5 When Jesus then *lift up his eyes*, and saw a great
company come unto him, he saith unto Philip,
Whence shall we buy bread that these may eat?
6 (And this he said to prove him *(a)*: for he himself
7 knew what he would do). Philip answered him, Two
hundred penny-worth of bread *(b)* is not sufficient
for them, that every one of them may take a little.
8 One of his disciples, Andrew, Simon Peters brother,
9 saith unto him, There is a lad here, which hath
five barley-loaves, and two small fishes: but what are
10 they among so many? And Jesus said, Make the men
sit

(a) To raise his attention, and make trial of his faith;
for he had before determined with himself what he was
about to do.

(b) Two-hundred Roman pence (the coin then cur-
rent among the Jews), at seven-pence halfpenny English,
amounted to six pounds nine shillings and two-pence;
which was probably a larger sum than the disciples were
possessed of.

C H A P. VI.

- fit down. Now there was much grass in the place: so the men sat down, in number about five thousand.
- 11 And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the
- 12 fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the frag-
- 13 ments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.
- 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet
- 15 that should come into the world. When Jesus therefore perceived that they would come and take him by force to make him a king, he departed (*c*) again
- 16 into a mountain himself alone. And when even was
- 17 *now* come, his disciples went down unto the sea, And entered into a ship, and went over the sea towards Capernaum: and it was now dark, and Jesus was not
- 18 come to them. And the sea arose (*d*), by reason of
- 19 a great wind that blew. So when they had rowed about five and twenty, or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the
- 20 ship: and they were afraid. But he saith unto them,
- 21 It is I, be not afraid. Then they willingly received him
- him

(*c*) They were struck with astonishment and respect, and Jesus who knew the thoughts and designs of men, perceived their intention and withdrew himself.

(*d*) The wind being contrary (*Mark* vi. 48.), they had rowed but three or four miles during the whole night, until the fourth watch, which began at three o'clock in the morning.

S. J O H N.

him into the ship: and immediately (*e*) the ship was at the land whither they went.

- 22 The day following, when the people which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone: (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks:) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them, and said, Verily, verily I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.
- 23 24 25 26 27 28 29 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life (*f*), which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them,
- This

(*e*) As soon as Jesus came into the vessel, it immediately reached the place they were going to.

(*f*) Our blessed Saviour's meaning is, not to discourage that labour and industry, which the providence of God hath made necessary to men in their respective stations, and the neglect of which is therefore sinful; but he recommends comparatively as of much higher importance than any concerns of this world, a careful preparation for the next. *Mat. vi. 33.*

The miracles the Son of Man performs, are as it were the seal of his authority from God the Father, to give eternal life to such as believe and obey him.

C H A P. VI.

30 This is the work of God (*g*), that ye believe on him
 whom he hath sent. They said therefore unto him,
 31 What sign shewest thou then, that we may see, and
 believe thee (*h*)? what dost thou work? Our fathers
 32 did eat manna in the desert; as it is written, He gave
 them bread from heaven to eat. Then Jesus said un-
 33 to them, Verily, verily I say unto you, Moses gave
 you not that bread from heaven; but my Father
 34 giveth you the true bread from heaven. For the
 bread of God is he which cometh down from hea-
 35 ven (*i*), and giveth life unto the world. Then said
 they unto him, Lord, evermore give us this bread.
 36 And Jesus said unto them, I am the bread of life:
 he that cometh to me, shall never hunger (*k*); and he
 37 that believeth on me, shall never thirst. But I said
 unto you, that ye also have seen me, and believe not.
 38 All that the father giveth me, shall come to me, and
 him that cometh to me, I will in no wise cast out.
 39 For I came down from heaven, not to do mine own
 will, but the will of him that sent me. And this is the
 40 Fathers will which hath sent me, that of all which
 he hath given me, I should lose nothing (*l*), but should
 raise it up again at the last day. And this is the will
 of him that sent me, that every one which seeth the
 Son,

(*g*) Care to embrace and obey the gospel covenant, is the work that God requires of you.

(*h*) Not satisfied with the miracles they had seen, not even with that of the loaves by which they were fed, they still demand as a further proof, a sign from heaven, *Mat. xvi. 1.* Moses brought food from Heaven, could he do the like?

(*i*) That is the bread of God that cometh down from heaven and giveth life, not as the manna did to one nation, but to the whole world.

(*k*) Will have no need of any other support for ever.

(*l*) I should suffer none to be lost.

S. J O H N.

Son, and believeth on him, may have everlasting life:
 41 and I will raise him up at the last day. The Jews
 then murmured at him, because he said, I am the
 42 bread which came down from heaven. And they said,
 Is not this Jesus the Son of Joseph, whose father and
 mother we know? how is it then that he saith, I
 43 came down from heaven? Jesus therefore answered
 and said unto them, Murmur not among yourselves.
 44 No man can come to me, except the Father which
 hath sent me, draw him: and I will raise him up at
 45 the last day. It is written in the prophets, And they
 shall be all taught of God (*m*). Every man therefore
 that hath heard, and hath learned of the Father,
 46 cometh unto me. Not that any man hath seen the
 Father, save he which is of God, he hath seen the
 47 Father. Verily, verily I say unto you, He that be-
 48 lieveth on me hath everlasting life. I am that bread
 49 of life. Your fathers did eat manna in the wilder-
 50 ness, and are dead. This is the bread which cometh
 down from heaven, that a man may eat thereof, and
 51 not die. I am the living bread, which came down
 from heaven: If any man eat of this bread, he shall
 live for ever (*n*): and the bread that I will give, is
 my

(*m*) There are two ways by which men are taught of
 God, viz. by the good principles of the heart, and by
 divine revelation. All they who had a good disposition,
 could not but reverence his wisdom and power; and if
 they consulted the scriptures of the Old Testament, they
 must have seen that he was there plainly described as the
 Messiah, the time and place of his birth, the family from
 which he sprung, and the manner of his life being all
 exactly foretold.

(*n*) To eat of the bread of life, is to receive and digest
 the heavenly doctrine of Christ, by obedience to which
 we shall be prepared for everlasting life. See *Mat.*
 xvi. 12.

C H A P. VI.

my flesh, which I will give for the life of the world.
 52 The Jews therefore strove amongst themselves, saying, How can this man give us *his* flesh to eat (o)?
 53 Then Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and
 54 drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life,
 55 and I will raise him up at the last day. For my flesh
 56 is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwel-
 57 leth in me, and I in him. As the living Father hath sent me, and I live by the Father: so, he that eateth
 58 me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this
 59 bread, shall live for ever. These things said he in the
 60 synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this* (p), said, This is an hard saying, who can hear it?
 61 When Jesus knew in himself, that his disciples murmured

(o) This figurative mode of speech was naturally suggested by the occasion. The multitude had followed Christ for the sake of the loaves, expecting to be fed again, as they had been the day before; and being disappointed, affect to despise the miracle, and extol Moses for having wrought a greater in bringing bread from heaven. Our blessed Lord then takes occasion to assert his own superiority, invites them to eat, not such temporary perishable food as manna, which their forefathers had in the wilderness, but the true living, that is, everlasting bread from heaven, describing under that name, belief in him and obedience to his doctrine, as being spiritual food and nourishment to the soul. And this is the meaning of this strong figure, which is continued through this whole discourse: but the conceptions of the Jews were too gross to understand it in its true sense.

(p) Many even of his disciples were in the same error.

S. J O H N.

- mured at it, he said unto them, Doth this offend you?
 62 *What* and if ye shall see the Son of man ascend (q) up
 63 where he was before? It is the spirit that quick-
 eneth, the flesh profiteth nothing (r): the words that
 I speak unto you, *they* are spirit, and *they* are life.
 64 But there are some of you that believe not. For Je-
 sus knew from the beginning, who they were that be-
 65 lieved not, and who should betray him. And he said,
 Therefore said I unto you, that no man can come
 unto me, except it were given unto him of my Fa-
 ther.
 66 From that *time* many of his disciples went back,
 67 and walked no more with him. Then said Jesus
 68 unto the twelve, Will ye also go away? Then Simon
 Peter answered him, Lord, to whom shall we go?
 69 thou hast the words of eternal life. And we believe,
 and are sure that thou art that Christ, the Son of the
 70 living God. Jesus answered them, Have not I cho-
 71 sen you twelve, and one of you is a devil? He spake
 of Judas Iscariot the *son* of Simon: for he it was that
 should betray him, being one of the twelve.

C H A P. VII.

- 1 **A**fter these things, Jesus walked in Galilee: for
 he would not walk in Jewry, because the Jews sought
 2 to kill him. Now the Jews feast of tabernacles was
 3 at hand. His brethren therefore said unto him, De-
 part hence, and go into Judea, that thy disciples also
 4 may see the works that thou doest (a). For *there is*
 no

(q) I am to ascend into heaven; and when I am taken up from you, then surely you will be convinced that I cannot mean to offer you my flesh to eat in a literal sense.

(r) What I have said of giving myself for food, is to be taken spiritually, and in that sense alone can my flesh be profitable to the soul.

(a) See *Matt.* xiii. 55.

C H A P. VII.

no man *that* doeth any thing in secret, and he himself seeketh to be known openly: If thou do these
 5 things, shew thyself to the world. For neither did
 6 his brethren believe in him. Then Jesus said unto
 them, My time is not yet come: but your time is al-
 7 way ready. The world cannot hate you; but me it
 hateth, because I testify of it, ~~that~~ the works thereof
 8 are evil. Go ye up unto this feast: I go not up yet
 unto this feast, for my time is not yet full come.
 9 When he had said these words unto them, he abode
 still in Galilee.

10 But when his brethren were gone up, then went
 he also up unto the feast, not openly, but as it were
 11 in secret. Then the Jews sought him at the feast,
 12 and said, Where is he? And there was much mur-
 muring among the people concerning him (*b*): for
 some said, He is a good man: others said, Nay; but
 13 he deceiveth the people. Howbeit, no man spake
 openly of him (*c*), for fear of the Jews.

14 Now about the midst of the feast, Jesus went up
 15 into the temple, and taught. And the Jews marvel-
 led, saying, How knoweth this man letters, having
 16 never learned? Jesus answered them, and said, My
 17 doctrine is not mine (*d*), but his that sent me. If
 any man will do his will, he shall know of the doc-
 trine, whether it be of God, or *whether* I speak of
 18 myself. He that speaketh of himself, seeketh his own
 glory: but he that seeketh his glory that sent him,
 the same is true, and no unrighteousness is in him.

Did

(*b*) There was a variety of opinions concerning him.

(*c*) They who were most favourable to him, were afraid to commend him publicly.

(*d*) My doctrine is not the effect of learning and study, but comes from the source of all knowledge and truth, even from God himself.

S. J O H N.

- 19 Did not Moses give you the law, and yet none of you keepeth the law (e)? why go ye about to kill me?
- 20 The people answered and said, Thou hast a devil:
- 21 who goeth about to kill thee (f)? Jesus answered and said unto them, I have done one work (g), and
- 22 ye all marvel. Moses therefore gave unto you circumcision, (not because it is of Moses, but of the fathers) and ye on the sabbath-day, circumsise a man.
- 23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit
- 24 whole on the sabbath-day? Judge not according to
- 25 the appearance, but judge righteous judgment. Then said some of them of Jerusalem, Is not this he whom
- 26 they seek to kill? But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed
- 27 that this is the very Christ? Howbeit, we know this man whence he is (h): but when Christ cometh, no
- 28 man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.
- 29 But I know him, for I am from him, and he hath
- 30 sent me. Then they sought to take him: but no man

(e) You pretend great respect for the fourth commandment, but you have none for the sixth; for you are contriving how to kill me who have committed no crime.

(f) See *Mat.* xi. 18.

(g) He had cured a man on the sabbath-day. *Chap.* v. 10. See note on *Chap.* ix. 14.

(h) This opinion was either a vulgar error among those who were not well versed in the knowledge of scripture (See *verse* 42): or else perhaps it may have been grounded on the similitude of Christ to Melchisedec, who was acknowledged to be a type of him, and is described as without father, without mother. *Heb.* vii. 3.

C H A P. VII.

man laid hands on him, because his hour *(i)* was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? The Pharisees heard that the people murmured *(k)* such things concerning him: and the Pharisees, and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come? In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst *(l)*, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of *(m)* living water. (But this spake he of the Spirit, which

(i) The time which God had appointed for his death was not yet come.

(k) Murmur signifies speaking not discontentedly, but privately, as it were in a whisper, as *verse* 13.

(l) It was the custom on the last day at this festival to draw water from the fountain of Siloam, and offer it with great solemnity to God, in memory of the miraculous relief of water, when Moses smote the rock in the wilderness.

(m) From that ceremony, he takes occasion to compare his doctrine to water, as he had in the foregoing chapter to bread; each being necessary for the support of life. As water is drawn from the belly, or hollow of a fountain, so were the streams of the doctrine of everlasting

S. J O H N.

which they that believe on him, should receive: for the Holy Ghost (*n*) was not yet *given*, because that Jesus was not yet glorified)

- 40 Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.
 41 Others said, This is the Christ. But some said, Shall
 42 Christ come out of Galilee (*o*)? Hath not the scripture said, That Christ cometh of the seed of David (*p*),
 and out of the town of Bethlehem, where David
 43 was? So there was a division among the people because of him. And some of them would have taken
 44 him; but no man laid hands on him.
 45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye
 46 not brought him? The officers answered, Never
 47 man spake like this man. Then answered them the
 48 Pharisees, Are ye also deceived? Have any of the
 49 rulers, or of the Pharisees believed on him? But this people who knoweth not the law are cursed.
 50 Nicodemus saith unto them, (he that came to Jesus
 51 by night, being one of them) Doth our law judge
 any man before it hear him, and know what he
 52 doeth? They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of
 Galilee

lasting life to be spread through the world by the preaching of his disciples, and the overflowing gifts of the holy Ghost.

(*n*) By the holy Ghost is to be understood, his miraculous gifts. See *Acts* xix. 2.

(*o*) He was born in Bethlehem, the very place where the prophets had foretold that Christ was to be born, though he was carried afterwards by Joseph and Mary, to Nazareth in Galilee. *Mat.* ii. 23.

(*p*) Where David dwelt with his Father Jesse,
 1 *Sam.* xvi. 1. 4.

C H A P. VIII.

33 Galilee ariseth no prophet (*q*). And every man went unto his own house.

C H A P. VIII.

1 JESUS went unto the mount of Olives. And early
2 in the morning he came again into the temple, and
3 all the people came unto him; and he sat down, and
4 taught them. And the scribes and Pharisees brought
5 unto him a woman taken in adultery; and when they
6 had set her in the midst, They say unto him, Master,
7 this woman was taken in adultery, in the very
8 act. Now Moses in the law commanded us, that
9 such should be stoned: but what sayest thou? This
10 they said, tempting him, that they might have to accuse
11 him. But Jesus stooped down, and with *his* finger
12 wrote on the ground, as though he heard them
13 not. So when they continued asking him, he lift up
14 himself, and said unto them, he that is without sin
15 among you, let him first cast a stone at her. And
16 again he stooped down, and wrote on the ground.
17 And they which heard *it*, being convicted by their
18 own conscience, went out one by one, beginning at
19 the eldest, *even* unto the last: and Jesus was left alone,
20 and the woman standing in the midst. When Jesus
21 had lift up himself, and saw none but the woman, he
22 said unto her, Woman, where are those thine accu-
23 sers? hath no man condemned thee? She said, No
24 man, Lord (*a*). And Jesus said unto her, Neither do
25 I condemn thee: go, and sin no more.

Then

(*q*) See *verse* 41.

(*a*) Our blessed Lord was not a magistrate, to order the law to be executed: but he was a judge of the heart, and knowing the sincerity of her repentance, he pronounced her pardon; warning her at the same time against the heinousness of her sin, and charging her to amend her life.

S. J O H N.

- 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life.
- 13 The Pharisees, therefore said unto him, Thou bearest record of thyself; thy record is not true.
- 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh (b), I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness (c) of myself, and the Father that sent me, beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come (d).
- 21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself (e)? because he saith, Whither I go, ye cannot come. And he said unto them,

(b) After the custom of the world, or according to your mistaken prejudices.

(c) God bore witness by the miracles he did: and if in ordinary cases the witness of two men is sufficient, certainly the evidence here must be allowed to be infinitely stronger and more decisive. If we receive the witness of men, the witness of God is greater. *John* i v. 9.

(d) See Chap. vii. 30.

(e) Sure if he be alive, and in Judea, we can reach him.

C H A P. VIII.

them, Ye are from beneath, I am from above: ye
 24 are of this world, I am not of this world. I said
 therefore unto you, that ye shall die in your sins: for
 if ye believe not that I am *he*, ye shall die in your
 25 sins. Then said they unto him, Who art thou? And
 Jesus saith unto them, Even *the same* that I said un-
 26 to you from the beginning. I have many things to
 say, and to judge of you: but he that sent me, is true;
 and I speak to the world those things which I have
 27 heard of him. They understood not that he spake
 28 to them of the Father. Then said Jesus unto them,
 When ye have lift up the Son of man (*f*), then shall
 ye know that I am *he*, and *that* I do nothing of my-
 self; but as my Father hath taught me, I speak
 29 these things. And he that sent me, is with me: the
 Father hath not left me alone: for I do always those
 30 things that please him. As he spake these words,
 many believed on him.
 31 Then said Jesus to those Jews which believed on him,
 If ye continue in my word, *then* are ye my disciples in-
 32 deed; And ye shall know the truth, and the truth shall
 33 make you free. They answered him, We be Abraham's
 seed, and were never in bondage to any man: how sayest
 34 thou, Ye shall be made free? Jesus answered them, Ve-
 rily, verily I say unto you, Whosoever committeth
 35 sin (*g*), is the servant of sin. And the servant abi-
 deth not in the house for ever (*h*): *but* the Son abi-
 deth

(*f*) When ye shall have lift up the Son of Man on the cross. See Chap. iii 14. xviii. 32.

(*g*) You misunderstand me. I speak not of bodily freedom, but of spiritual freedom: freedom from prejudice and sin.

(*h*) You think yourselves free, as being descended from Abraham, and living under the law of Moses. But Abraham and Moses were but servants, and therefore their authority was but for a time, whereas the authority of the Son shall never have an end.

S. J O H N.

36 deth ever. If the Son therefore shall make you free,
 37 ye shall be free indeed. I know that ye are Abra-
 ham's seed; but ye seek to kill me, because my word
 38 hath no place in you. I speak that which I have seen
 with my Father: and ye do that which ye have seen
 39 with your Father. They answered and said unto
 him, Abraham is our Father (*i*). Jesus saith unto
 them, If ye were Abraham's children, ye would do
 40 the works of Abraham. But now ye seek to kill me,
 a man that hath told you the truth, which I have
 41 heard of God: this did not Abraham. Ye do the
 deeds of your father. Then said they to him, We
 be not born of fornication; we have one Father,
 42 *even* God. Jesus said unto them, If God were your
 Father, ye would love me: for I proceeded forth,
 and came from God; neither came I of myself, but
 43 he sent me. Why do ye not understand my speech?
 44 *even* because (*k*) ye cannot hear my word. Ye are
 of *your* father the devil, and the lusts of your father
 ye will do: he was a murderer from the beginning,
 and abode not in the truth, because there is no truth
 in him. When he speaketh a lie, he speaketh of his
 45 own: for he is a liar, and the father of it. And be-
 46 cause I tell *you* the truth, ye believe me not. Which
 of you convinceth me of sin? And if I say the truth,
 47 why do ye not believe me? He that is of God hear-
 eth Gods words: ye therefore hear *them* not, because
 48 ye are not of God. Then answered the Jews and said
 unto

(*i*) Though you are descended from Abraham, you do
 not act as Abraham would have done; instead of going
 about to kill me, he would reverence me. He foresaw
 the time of my coming, and gave glory to God with
 great joy. *Verse 56.*

(*k*) Because your prejudices and lusts will not suffer
 you to attend to my doctrine.

C H A P. VIII.

unto him, Say we not well that thou art a Samari-
 49 tan (*l*), and hast a devil? Jesus answered, I have not
 a devil; but I honour my Father (*m*), and ye do
 50 dishonour me. And I seek not mine own glory :
 51 there is one that seeketh and judgeth. Verily, verily
 I say unto you, If a man keep my saying, he shall
 52 never (*n*) see death. Then said the Jews unto him,
 Now we know that thou hast a devil. Abraham is
 dead, and the prophets; and thou sayest, If a man
 53 keep my saying, he shall never taste of death. Art
 thou greater than our father Abraham, which is
 dead? and the prophets are dead: whom makest
 54 thou thyself? Jesus answered, If I honour myself,
 my honour is nothing; it is my Father that honour-
 55 eth me, of whom ye say, that he is your God: Yet
 ye have not known him; but I know him: and if I
 should say, I know him not, I should be a liar like un-
 55 to you: but I know him, and keep his saying. Your
 father Abraham rejoiced to see my day: and he saw
 57 it, and was glad. Then said the Jews unto him,
 Thou art not yet fifty years old, and hast thou seen
 58 Abraham? Jesus said unto them, Verily, verily I
 59 say unto you (*o*), Before Abraham was, I am. Then
 took they up stones to cast at him: but Jesus hid
 himself (*p*), and went out of the temple, going through
 the midit of them, and so passed by.

C H A P.

(*l*) An enemy (as the Samaritans are) to our nation.
 To have a Devil, is to be mad. Chap. vii. 20.

(*m*) I am so far from wishing ill to the Jews, that
 what I do is for the glory of God, and their benefit.

(*n*) *Never* signifies *not for ever*. He shall not die eter-
 nally. He shall not be subject to the pains of eternal
 death or damnation.

(*o*) You take me for a mere man; whereas I am from
 all eternity. Chap. i. 1.

(*p*) Miraculously rendered himself invisible, as in
 Luke, chap. iv. v. 30.

- 1 **A**ND as *Jesus* passed by, he saw a man which
 2 was blind from *his* birth. And his disciples asked him,
 3 saying, Master, who did sin, this man, or his parents,
 4 that he was born blind (a)? *Jesus* answered, Nei-
 5 ther hath this man (b) sinned, nor his parents: but
 6 that the works of God should be made manifest in
 7 him. I must work the works of him that sent me,
 8 while it is day: the night cometh when no man can
 9 work. As long as I am in the world, I am the light
 10 of the world. When he had thus spoken, he spat
 11 on the ground, and made clay of the spittle, and he
 12 anointed the eyes of the blind man with the clay,
 13 And said unto him, Go wash in the pool of Siloam
 14 (c) (which is by interpretation, Sent). He went his
 way therefore, and washed, and came seeing.
 15 The neighbours therefore, and they which before
 had seen him, that he was blind, said, Is not this he
 16 that sat and begged? Some said, This is he: others
 17 said, He is like him: *but* he said, I am *he*. There-
 fore said they unto him, How were thine eyes open-
 18 ed? He answered and said, A man that is called
Jesus, made clay, and anointed mine eyes, and said
 unto me, Go to the pool of Siloam, and wash: and
 19 I went and washed, and I received sight. Then said
 they unto him, Where is he? He said, I know not.
 20 They brought to the Pharisees him that aforetime
 21 was blind. And it was the sabbath-day (d) when
Jesus

(a) See *Luke* xiii. 2.

(b) This man's blindness is appointed by God for an occasion of making his power and glory the more manifest, by the miracle which I am now going to perform.

(c) Siloam is the same as Shiloh, that is *sent*, by which name Christ was foretold by Jacob. *Gen.* xlix. 10.

(d) Observe how frequently our Saviour performed his miracles on the sabbath-day, in order to cure the Jews of the false and superstitious notions they had of it. See Chap. v. 17.

C H A P. IX.

15 Jesus made the clay, and opened his eyes. Then
 again the Pharisees also asked him how he had re-
 ceived his sight. He said unto them, He put clay
 16 upon mine eyes, and I washed, and do see. There-
 fore said some of the Pharisees, This man is not of
 God, because he keepeth not the sabbath-day. Others
 said, How can a man that is a sinner, do such mi-
 racles? And there was a division among them.
 17 They say unto the blind man again, What sayest
 thou of him, that he hath opened thine eyes? He
 18 said, He is a prophet. But the Jews did not believe
 concerning him, that he had been blind, and recei-
 ved his sight, until they called the parents of him
 19 that had received his sight. And they asked them,
 saying, Is this your son, who ye say was born blind?
 20 how then doth he now see? His parents answered
 them and said, We know that this is our son, and
 21 that he was born blind: But by what means he now
 seeth, we know not; or who hath opened his eyes,
 we know not: he is of age, ask him, he shall speak
 22 for himself. These words spake his parents, because
 they feared the Jews: for the Jews had agreed alrea-
 dy, that if any man did confess that he was Christ,
 23 he should be put out of the synagogue. Therefore
 24 said his parents, He is of age, ask him. Then again
 called they the man that was blind, and said unto
 him, Give God the praise: we know that this man
 25 is a sinner. He answered and said, Whether he be
 a sinner *or no*, I know not: one thing I know, that
 26 whereas I was blind, now I see. Then said they to
 him again, What did he to thee? how opened he
 27 thine eyes? He answered them, I have told you al-
 ready, and ye did not hear (e): wherefore would ye
 28 hear *it* again? will ye also be his disciples? Then
 they

(e) Ye did not attend.

S. J O H N.

they reviled him, and said, Thou art his disciple;
 29 but we are Moses disciples. We know that God
 spake unto Moses: as for this fellow, we know not
 30 from whence he is. The man answered and said unto
 them, Why, herein is a marvellous thing, that ye
 know not from whence he is, and yet he hath opened
 31 mine eyes. Now we know that God heareth not sin-
 ners: but if any man be a worshipper of God, and
 32 doeth his will, him he heareth. Since the world be-
 gan was it not heard that any man opened the eyes
 33 of one that was born blind. If this man were not
 34 of God, he could do nothing. They answered and
 said unto him, Thou wast altogether born in sin,
 and dost thou teach us? And they cast him out.
 35 Jesus heard that they had cast him out; and when
 he had found him, he said unto him, Dost thou be-
 36 lieve on the Son of God? He answered and said,
 Who is he, Lord, that I might believe on him?
 37 And Jesus said unto him, Thou hast both seen him,
 38 and it is he that talketh with thee. And he said, Lord,
 I believe. And he worshipped him.
 39 And Jesus said, For judgment I am come into this
 world: that they which see not, might see; and that
 40 they which see, might be made blind. And some of
 the Pharisees which were with him heard these
 41 words, and said unto him, Are we blind also? Jesus
 said unto them, If ye were blind, ye should have no
 sin: but now ye say, We see; therefore your sin re-
 maineth.

C H A P. X.

1 **V**ERILY, verily I say unto you, He that entereth
 not by the door into the sheep fold, but climbeth up
 some other way, the same is a thief and a robber.
 2 But he that entereth in by the door, is the shepherd
 3 of the sheep. To him the porter openeth; and the
 sheep

C H A P. X.

sheep (*a*) hear his voice: and he calleth his own
 4 sheep by name, and leadeth them out. And when
 he putteth forth his own sheep, he goeth before them,
 and the sheep (*b*) follow him: for they know his
 5 voice. And a stranger will they not follow, but will
 flee from him: for they know not the voice of stran-
 6 gers. This parable spake Jesus unto them: but they
 understood not what things they were which he spake
 7 unto them. Then said Jesus unto them again, Ver-
 rily, verily I say unto you (*c*), I am the door of the
 8 sheep. All that ever came before me, are thieves and
 9 robbers: but the sheep did not hear them. I am the
 door: by me if any man enter in, he shall be saved (*d*),
 10 and shall go in and out, and find pasture. The thief
 cometh not, but for to steal, and to kill, and to de-
 stroy: I am come that they might have life, and that
 11 they might have *it* more abundantly. I am the good
 shepherd: the good shepherd giveth his life for the
 12 sheep. But he that is an hireling, and not the shep-
 herd, whose own the sheep are not, seeth the wolf
 coming, and leaveth the sheep, and fleeth: and the
 13 wolf catcheth the n, and scattereth the sheep. The
 hireling fleeth, because he is an hireling, and careth
 not

(*a*) This is meant of the sheepfolds which were hired by such as brought sheep to sell for sacrifice, and which the porter, or keeper of the fold, would not open to any but the right owner of the sheep, when they were to be led out.

(*b*) The sheep in Judea, and throughout all the eastern part of the world, are more familiar and tractable than with us; and instead of being driven by the shepherd before him, are used to follow him when called, as our dogs do their master.

(*c*) Here our blessed Saviour begins a more general comparison.

(*d*) He shall be kept safe, as sheep are kept by a careful shepherd.

S. J O H N.

14 not for the sheep. I am the good shepherd, and know
 15 my *sheep*, and am known of mine. As the Father
 knoweth me, even so know I the Father: and I lay
 16 down my life for the sheep. And other sheep I have,
 which are not of this fold: them also I must *bring*,
 and they shall hear my voice; and there shall be one
 17 fold, *and* one shepherd. Therefore doth my Father
 love me, because I lay down my life, that I might
 18 take it again. No man taketh from me, but I lay it
 down of myself: I have power to lay it down, and I
 have power to take it again. This commandment
 have I received of my Father.

19 There was a division therefore again among the
 20 Jews for these sayings. And many of them said, He
 21 hath a devil, and is mad, why hear ye him? Others
 said, These are not the words of him that hath a
 devil: can a devil open the eyes of the blind?

22 And it was at Jerusalem the feast of the dedicati-
 23 on, and it was winter. And Jesus walked in the
 24 temple in Solomon's porch. Then came the Jews
 round about him, and said unto him, How long dost
 thou make us to doubt? If thou be the Christ, tell
 25 us plainly. Jesus answered them, I told you, and ye
 believed not: the works that I do in my Father's
 26 name, they bear witness of me. But ye believe not;
 because ye are not of my sheep, as I said unto you.
 27 My sheep hear my voice, and I know them, and they
 28 follow me. And I give unto them eternal life, and
 they shall *(e)* never perish, neither shall any pluck
 29 them out of my hand. My Father which gave *them*
 me, is greater than all: and none is able to pluck
 30 *them* out of my Father's hand. I and *my* Father are
 31 one. Then the Jews took up stones again to stone
 32 him. Jesus answered them, Many good works have
 I shewed you from my Father; for which of those
 work

(e) Shall not perish for ever. Chap. viii. 51.

C H A P. X.

33 works do ye stone me? The Jews answered him,
 saying, For a good work we stone thee not; but for
 blasphemy, and because that thou, being a man, mak-
 34 est thyself God. Jesus answered them, Is it not written
 35 in your law (f), I said, Ye are gods. If he called them
 gods, unto whom the word of God came, and the
 36 scripture cannot be broken: Say ye of him, whom
 the Father hath sanctified, and sent into the world
 'Thou blasphemest; because I said, I am the Son of
 37 God? If I do not the works of my Father, believe
 38 me not. But if I do, though ye believe not me, be-
 lieve the works: that ye may know and believe that
 39 the Father *is* in me, and I in him. Therefore they
 sought again to take him; but he escaped out of
 40 their hand, And went away again beyond Jordan,
 into the place where John at first baptized; and there
 41 he abode. And many resorted unto him, and said,
 John did no miracle: but all things that John spake
 42 of this man were true. And many believed on him
 there.

C H A P. XI.

1 **N**OW a certain man was sick, *named* Lazarus of
 Bethany, the town of Mary and her sister Martha.
 2 (It was *that* Mary which anointed the Lord with
 ointment, and wiped his feet with her hair, whose
 3 brother Lazarus was sick) Therefore his sister sent
 unto him, saying, Lord, behold, he whom thou lovest
 4 is sick. When Jesus heard *that*, he said, This sick-
 ness is not unto death (a), but for the glory of God,

(f) If the scripture, (Ps. lxxxii. 6.) calls judges and
 rulers of the people, *Gods and children of the most high*,
 only because they act by commission from God, say ye
 of him, whom the Father hath sent into the world with
 a much higher commission than any earthly Magistrate
 ever bore: thou blasphemest in calling thy Son of God?

(a) Whatever be the end of this sickness it will not be
 to death in the common course: but God who is the giver
 of life, can restore it at any time, and in any manner he
 thinks fit, for his own glory, and that of his Son.

S. J O H N.

5 that the Son of God might be glorified thereby. Now
 Jesus loved Martha, and her sister, and Lazarus.
 6 When he had heard therefore that he was sick, he
 abode two days still in the same place where he was.
 7 Then after that saith he to *his* disciples, Let us go
 8 into Judea again. *His* disciples say unto him, Ma-
 ster, the Jews of late sought to stone thee; and goest
 9 thou thither again? Jesus answered, Are there not
 twelve hours in the day? If any man walk in the
 day, he stumbleth not, because he seeth the light of
 10 this world (*b*). But if a man walk in the night, he
 11 stumbleth, because there is no light in him. These
 things said he: and after that, he saith unto them,
 Our friend Lazarus sleepeth; but I go that I may
 12 awake him out of sleep. Then said his disciples,
 13 Lord, if he sleep, he shall do well. Howbeit Jesus
 spake of his death: but they thought that he had
 14 spoken of taking of rest in sleep. Then said Jesus
 15 unto them plainly, Lazarus is dead. And I am glad
 for your sakes, that I was not there (to the intent (*c*)
 ye may believe); nevertheless, let us go unto him.
 16 Then said Thomas, which is called Didymus, unto
 his fellow-disciples, Let us also go, that we may die
 17 with him. Then when Jesus came, he found that
 18 he had lien in the grave four days already. (Now
 Bethany was nigh unto Jerusalem, about fifteen fur-
 19 longs off.) And many of the Jews came to Martha
 and Mary, to comfort them concerning their brother.
 20 Then Martha, as soon as she heard that Jesus was
 coming, went and met him: but Mary sat *still* in the
 21 house. Then said Martha unto Jesus, Lord, if thou
 22 hadst been here, my brother had not died. But I
 know, that even now whatsoever thou wilt ask of
 God,

(*b*) See Mat. xx. 6.

(*c*) To the intent that your faith may be the better
 confirmed, by the miracle you will see me perform on
 him.

C H A P. XI.

23 God, God will give *it* thee. Jesus saith unto her,
 24 Thy brother shall rise again. Martha saith unto him,
 25 I know that he shall rise again in the resurrection at
 the last day. Jesus said unto her, I am the resurrec-
 26 tion and the life (*d*); he that believeth in me, though
 he were dead, yet shall he live; And whosoever
 27 liveth, and believeth in me, shall (*e*) never die. Be-
 lievest thou this? She saith unto him, Yea, Lord:
 28 I believe that thou art the Christ the Son of God,
 which should come into the world (*f*). And when she
 had so said, she went her way, and called Mary her
 29 sister secretly, saying, The Master is come, and cal-
 30 leth for thee. As soon as she heard *that*, she arose
 quickly, and came unto him. Now Jesus was not
 31 yet come into the town, but was in that place where
 Martha met him. The Jews then which were with
 her in the house, and comforted her, when they saw
 Mary that she rose up hastily, and went out, follow-
 32 ed her, saying, She goeth unto the grave, to weep
 there. Then when Mary was come where Jesus
 was, and saw him, she fell down at his feet, saying
 33 unto him, Lord, if thou hadst been here, my brother
 had not died. When Jesus therefore saw her weep-
 34 ing, and the Jews also weeping which came with
 her, he groaned in the spirit, and was troubled, And
 35 said, Where have ye laid him? They say unto him,
 36 Lord, come and see. Jesus wept. Then said the
 37 Jews, Behold, how he loved him! And some of
 them said, Could not this man, which opened the
 38 eyes of the blind, have caused that even this man
 should not have died? Jesus therefore again groaning
 in himself, cometh to the grave. It was a cave, and
 a stone

(*d*) I have power to raise up the dead, and to give them life now, as well as at the last day.

(*e*) Shall not die for ever. Chap. viii. 51.

(*f*) Who was foretold by the prophets.

3. J O H N.

- 39 a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath
40 been dead four days. Jesus saith unto her (g), Said I not unto thee, that if thou wouldest believe, thou
41 shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank
42 thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou
43 hast sent me. And when he had thus spoken, he cried
44 with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let
45 him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways
46 to the Pharisees, and told them what things Jesus had done.
- 47 Then gathered the chief priests and the Pharisees a council, and said, What do we (h)? for this man
48 doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come
49 and take away both our place (i) and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at
50 all; Nor consider that it is expedient for us, that one man should die for the people, and that the
51 whole nation perish not. And this spake he not of himself:

(g) Do you so soon forget what I told you? I will restore your brother to life. *Verse 23.*

(h) We are not active enough to prevent the impression that his miracles must needs make upon the people.

(i) The temple is called the holy place. *Acts vi. 13.*

C H A P. XI.

himself: but being high priest that year, he prophesied that (k) Jesus should die for that nation: And not for that nation only, but that also he should gather together in one, the children of God, that were scattered abroad. Then from that day forth, they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

C H A P. XII.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simons son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he

(k) The divine providence so directing his words, as to make them prophetic of the sacrifice of Christ's death.

S. J O H N.

he was a thief, and had the bag, and bare what was
7 put therein. Then said Jesus, Let her alone: against
8 the day of my burying (a) hath she kept this. For
the poor always ye have with you; but me ye have
not always.

9 Much people of the Jews therefore knew that he
was there: and they came, not for Jesus sake only,
but that they might see Lazarus also, whom he had
10 raised from the dead. But the chief priests consulted,
11 that they might put Lazarus also to death. Because
that by reason of him, many of the Jews went away,
and believed on Jesus.

12 On the next day, much people that were come to
the feast, when they heard that Jesus was coming to
13 Jerusalem, Took branches of palm trees, and went
forth to meet him, and cried Hosanna, Blessed is the
King of Israel that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat there-
15 on, as it is written (b), Fear not, daughter of Sion:
behold, thy King cometh, sitting on an asses colt.

16 These things understood not his disciples at the first:
but when Jesus was glorified, then remembered they
that these things were written of him, and that they
17 had done these things unto him. The people there-
fore that was with him when he called Lazarus out
of his grave, and raised him from the dead, bare re-
18 cord. For this cause the people also met him, for
19 that they heard that he had done this miracle. The
Pharisees therefore said among themselves, Perceive
ye how ye prevail nothing? Behold, the world is
gone after him.

And

(a) See Mat. xxvi. 12. My burial is near at hand,
and this good work is conveniently done against that oc-
casion.

(b) See Mat. xxi. 4.

C H A P. XII.

20 And there were certain Greeks (c) among them,
 21 that came up to worship at the feast: The same
 came therefore to Philip, which was of Bethsaida of
 Galilee, and desired him, saying, Sir, we would see
 22 Jesus. Philip cometh and telleth Andrew: and again,
 Andrew and Philip told Jesus.

23 And Jesus answered them, saying, The hour is
 24 come, that the Son of man should be glorified. Ve-
 rily, verily I say unto you, Except a corn of wheat
 fall into the ground, and die, it abideth alone: but if
 25 it die, it bringeth forth much fruit. He that loveth
 his life, shall lose it: and he that hateth his life in
 26 this world, shall keep it unto life eternal. If any man
 serve me, let him follow me; and where I am, there
 shall also my servant be: If any man serve me, him
 27 will *my* Father honour. Now is my soul troubled;
 and what shall I say? Father, save me from this hour:
 28 but for this cause came I unto this hour. Father,
 glorify thy name. Then came there a voice from
 heaven, *saying*, I have both glorified *it*, and will glo-
 29 rify *it* again. The people therefore that stood by
 and heard *it*, said that it thundered: others said, An
 30 angel spake to him. Jesus answered, and said, This
 voice came not because of me, but for your sakes.
 31 Now is the judgment of this world (*d*): now shall the
 prince

(c) All foreigners who used the Greek language (which was then spoken almost every where) were called Greeks; and such of them as came to worship at Jerusalem, though they were converted from idolatry, yet not being circumcised, were not acknowledged as perfect Jews, but were distinguished by the name of *devout* persons. *Acts* ii. 5. 10. x. 2. xxii. 12.

(d) The time is now drawing near, when the world shall be delivered from the tyranny of Satan, and the kingdom of truth and righteousness shall be established.

S. J O H N.

- 32 prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.
- 33 (This he said, signifying what death he should die) (e)
- 34 The people answered him, We have heard out of the law, that Christ abideth (f) for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth.
- 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus and departed, and did hide himself from them.
- 37 But though he had done so many miracles before
- 38 them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?
- 39 Therefore they could not believe, because that Esaias
- 40 said again (g), He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him.
- 42 Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the
- 43 synagogue. For they loved the praise of men more than the praise of God.
- 44 Jesus cried, and said, He that believeth on me, be-
- 45 lieveth not on me, but on him that sent me. And he
- 46 that seeth me, seeth him that sent me. I am come a light into the world, that whosoever believeth on me, should

(e) See Chap. xviii. 32.

(f) Christ abideth in his power and authority; for of his kingdom there is no end.

(g) See Mat. xiii. 14.

C H A P. XII.

47 should not abide in darkness. And if any man hear
my words, and believe not, I judge him not (*h*): for
I came not to judge the world, but to save the world.
48 He that rejecteth me, and receiveth not my words,
hath one that judgeth him: the word that I have
49 spoken, the same shall judge him in the last day. For
I have not spoken of myself; but the Father which
sent me, he gave me a commandment, what I should
50 say, and what I should speak. And I know that his
commandment is life everlasting (*i*): whatsoever I
speak therefore, even as the Father said unto me, so
I speak.

C H A P. XIII.

1 **N**OW before the feast of the passover, when Je-
sus knew that his hour was come, that he should de-
part out of this world unto the Father, having loved
his own which were in the world, he loved them un-
2 to the end. And supper being ended, (the devil having
now put into the heart of Judas Iscariot, Simons *son*,
3 to betray him) Jesus knowing that the Father (*a*)
had given all things into his hands, and that he was
4 come from God, and went to God, He riseth from
supper, and laid aside his garments, and took a towel
5 and girded himself. After that, he poureth water
into a bason, and began to wash the disciples feet,
and

(*h*) The end of my present coming, is not to condemn,
but to save. My second coming will be to execute
judgment. —

(*i*) To keep his commandments, is the only way to
life everlasting.

(*a*) Though Jesus knew that the Father would on his
ascension, restore him to that high power and authority,
which he had with him from the beginning, yet he con-
descended to wash his disciples feet; thereby setting us
a most powerful example of humility and kindness to
each other. See *verse* 14.

S. J O H N.

and to wipe *them* with the towel wherewith he was
6 girded. Then cometh he to Simon Peter: and Pe-
ter saith unto him, Lord, dost thou wash my feet?
7 Jesus answered and said unto him, What I do thou
knowest not now (*b*); but thou shalt know hereaf-
8 ter. Peter saith unto him, Thou shalt never wash
my feet. Jesus answered him, If I wash thee not,
9 thou hast no part with me. Simon Peter saith unto
him, Lord, not my feet only, but also *my* hands and
10 *my* head. Jesus saith to him, He that is washed,
needeth not, save to wash *his* feet, but is clean every
11 whit: and ye are clean, but not all. For he knew
who should betray him; therefore said he, Ye are
12 not all clean. So after he had washed their feet, and
had taken his garments, and was set down again, he
said unto them, Know ye what I have done to you?
13 Ye call me Master, and Lord: and ye say well; for
14 *so* I am. If I then, *your* Lord and Master, have wash-
ed your feet, ye also ought to wash one anothers
15 feet. For I have given you an example, that ye
16 should do as I have done to you. Verily, verily I say
unto you, The servant is not greater than his Lord,
neither he that is sent, greater than he that sent him (*c*).
17 If ye know these things, happy are ye if ye do them.
18 I speak not of you all; I know whom I have cho-
sen: but that the scripture may be fulfilled, He that
eateth bread with me, hath lift up his heel against
19 me. Now I tell you before it come, that when it is
20 come to pass, ye may believe that I am *he*. Verily,
verily I say unto you, He that receiveth whomsoever
I send; receiveth me: and he that receiveth me, re-
21 ceiveth him that sent me. When Jesus had thus said,
he was troubled in spirit, and testified (*d*), and said,
Verily,

(*b*) I will explain it by and by. See *verse* 12.

(*c*) See *Mat. x. 24*.

(*d*) *Testified*, that is, he spoke openly and plainly.

C H A P. XHI.

Verily, verily I say unto you, that one of you shall
 22 betray me. Then the disciples looked one on another,
 23 doubting of whom he spake. Now there was leaning
 on Jesus bosom (e), one of his disciples whom Jesus
 24 loved. Simon Peter therefore beckoned to (f) him,
 that he should ask who it should be of whom he
 25 spake. He then lying on Jesus breast, saith unto him,
 26 Lord, who is it? Jesus answered, He it is to whom
 I shall give a sop, when I have dipped it (g). And
 when he had dipped the sop, he gave it to Judas Is-
 27 cariot, *the son* of Simon. And after the sop, Satan
 entered into him. Then said Jesus unto him, That
 28 thou doest, do quickly (h). Now no man at the table
 29 knew for what intent he spake this unto him. For
 some of *them* thought, because Judas had the bag,
 that Jesus had said unto him, Buy *those things* that we
 have need of against the feast: or that he should give
 30 something to the poor. He then having received the
 sop, went immediately out: and it was night.
 31 Therefore when he was gone out, Jesus said, Now
 is the Son of man glorified, and God is glorified in
 32 him. If God be glorified in him, God shall also
 glorify him in himself, and shall straightway glorify
 33 him. Little children, yet a little while I am with
 you. Ye shall seek me: and as I said unto the Jews,
 whither I go, ye cannot come; so now I say unto
 34 you. A new commandment I give unto you, that ye
 love

(e) The Roman custom at meals (and it was adopted by the Jews) was to lie on couches, supporting themselves on the left elbow, so that the head of one was against the bosom of the person who was next above him. See *Luke* vii. 38.

(f) Made signs to St. John, who was so placed, that he could inquire without being heard by the rest.

(g) This is said secretly to St. John.

(h) See *Mat.* xxvi. 25.

S. J O H N.

- love one another; as I have loved you, that ye also
 35 love one another. By this shall all men know that ye
 are my disciples, if ye have love one to another.
 36 Simon Peter said unto him, Lord, whither goest
 thou? Jesus answered him, Whither I go, thou canst
 not follow me now; but thou shalt follow me after-
 37 wards. Peter said unto him, Lord, why cannot I
 follow thee now? I will lay down my life for thy
 38 sake (i). Jesus answered him, Wilt thou lay down
 thy life for my sake? Verily, verily I say unto thee,
 The cock shall not crow, till thou hast denied me
 thrice.

C H A P. XIV.

- L**ET not your heart be troubled: ye believe in
 1 God, believe also in me. In my Fathers house are
 2 many mansions; if *it were not so*, I would have told
 3 you: I go to prepare a place for you. And if I go and
 prepare a place for you, I will come again, and re-
 ceive you unto myself, that where I am, *there* ye may
 4 be also. And whither I go ye know (a), and the
 5 way ye know. Thomas saith unto him, Lord, we
 know not whither thou goest, and how can we know
 6 the way? Jesus saith unto him, I am the way, and
 the truth, and the life: no man cometh unto the Father
 7 but by me (b). If ye had known me, ye should have
 known my Father also: and from henceforth ye know
 8 him, and have seen him. Philip saith unto him,
 9 Lord, shew us the Father, and it sufficeth us. Jesus
 saith unto him, Have I been so long time with you,
 and

(i) See *Mat.* xxvi. 35.

(a) What place I am going to, you cannot but know,
 by what I have just now told you, and the way thither
 likewise I have plainly enough intimated.

(b) Believing in my doctrine, imitating my example,
 and obeying my commands, is the true and only way to
 everlasting happiness.

C H A P. XIV.

and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater *works* than these shall (c) he do; because I go unto my Father. And whatsoever (d) ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth (e), whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless;

(c) See *Acts* v. 15. The sick were healed by St. Peter's shadow passing over them. *Acts* xix. 12. By handkerchiefs, &c. that had but touched St. Paul. *Acts* ii. 4. A great multitude of foreigners were converted by hearing the apostles speak their respective languages, of which they were before entirely ignorant.

(d) Whatsoever will be useful to promote the glory of God, and your salvation.

(e) The comforter, because an invisible spirit, was not attended to by the world: but the true disciples of Christ will cherish and encourage that blessed Spirit, as the author and source of every thing that is good.

S. J O H N.

19 less; I will come to you. Yet a little while, and the
 world seeth me no more: but ye see me: because I
 20 live, ye shall live also. At that day ye shall know,
 that I *am* in my Father, and you in me, and I in you.
 21 He that hath my commandments, and keepeth them,
 he it is that loveth me: and he that loveth me shall
 be loved of my Father, and I will love him, and will
 22 manifest myself to him. Judas saith unto him (not
 Iscariot) Lord, how is it that thou wilt manifest thy-
 23 self unto us, and not unto the world? Jesus answered
 and said unto him, If a man love me, he will keep
 my words: and my Father will love him, and we
 will come unto him, and make our abode with him.
 24 He that loveth me not, keepeth not my sayings: and
 the word which you hear, is not mine, but the Fa-
 25 thers which sent me. These things have I spoken
 26 unto you, being yet present with you. But the Com-
 forter, *which is* the holy Ghost, whom the Father
 will send in my name, he shall teach you all things,
 and bring all things to your remembrance, whatso-
 27 ever I have said unto you. Peace I leave with you,
 my peace I give unto you: not as the world giveth,
 give I unto you. Let not your heart be troubled,
 28 neither let it be afraid. Ye have heard how I said
 unto you, I go away, and come *again* unto you. If
 ye loved me, ye would rejoyce, because I said, I go
 unto the Father: for my Father is greater than I.
 29 And now I have told you before it come to pass, that
 30 when it is come to pass, ye might believe. Hereafter
 I will not talk much with you (*f*): for the prince of
 31 this world cometh, and hath nothing in me. But that
 the

(*f*) I shall not long have an opportunity of instructing
 you, the powers of the world being now at work to de-
 stroy me; and though guilty of no sin myself, I am ready
 to lay down my life for the sins of the world, that I may
 fulfil the will of my Father.

C H A P. XIV.

the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence (g).

C H A P. XV.

1 I AM the true vine, and my Father is the husband-
2 man. Every branch in me that beareth not fruit,
he taketh away: and every *branch* that beareth
fruit, he purgeth it (a), that it may bring forth more
3 fruit. Now ye are clean (b) through the word which
4 I have spoken unto you. Abide in me, and I in
you (c). As the branch cannot bear fruit of itself,
except it abide in the vine: no more can ye, except
5 ye abide in me. I am the vine, ye *are* the branches:
He that abideth in me, and I in him, the same bring-
eth forth much fruit: for without me ye can do no-
6 thing. If a man abide not in me, he is cast forth as
a branch (d), and is withered; and men gather them,
7 and cast *them* into the fire, and they are burned. If
ye abide in me, and my words abide in you, ye shall
ask what ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much
9 fruit; so shall ye be my disciples. As the Father
hath loved me, so have I loved you: continue ye in
10 my love. If ye keep my commandments, ye shall
abide in my love (e): even as I have kept my Fa-
11 thers commandments, and abide in his love. These
things

(g) Let us arise from table and go away.

(a) He dresseth, and pruneth it that it may be fit for bearing.

(b) Thus are you carefully and tenderly dressed, and made clean by my word.

(c) Take care to remain united to me as branches are to their stock.

(d) As a branch cut off, and is withered.

(e) You will continue to be beloved by me.

S. J O H N.

things have I spoken unto you, that my joy might
 12 remain in you, and *that* your joy might be full. This
 is my commandment, That ye love one another, as I
 13 have loved you. Greater love hath no man than this,
 14 that a man lay down his life for his friends. Ye are
 my friends, if ye do whatsoever I command you.
 15 Henceforth I call you not servants; for the servant
 knoweth not what his lord doth: but I have called
 you friends (*f*); for all things that I have heard of
 16 my Father, I have made known unto you. Ye have
 not chosen me, but I have chosen you, and ordained
 you, that you should go and bring forth fruit, and
that your fruit should remain: that whatsoever ye
 shall ask of the Father in my name, he may give it
 17 you. These things I command you, that ye love
 18 one another. If the world hate you, ye know that it
 19 hated me before *it hated* you. If ye were of the
 world, the world would love his own: but because
 ye are not of the world, but I have chosen you out
 20 of the world; therefore the world hateth you. Re-
 member the word that I said unto you, The servant
 is not greater than the lord. If they have persecuted
 me, they will also persecute you: if they have kept
 21 my saying, they will keep yours also (*g*). But all
 these things will they do unto you for my names
 22 sake, because they know not him that sent me. If
 I had not come, and spoken unto them, they had not
 had sin (*h*): but now they have no cloke for their
 23 sin. He that hateth me, hateth my Father also.
 24 If I had not done among them the works which none
 other man did, they had not had sin: but now have
 they

(*f*) I have treated you in the most friendly and affectionate manner, instructing you most plainly in all things necessary for your salvation.

(*g*) See Chap. xiii. 16. *Mat.* x. 24.

(*h*) Their sin had not been so great as it now is.

C H A P. XV.

they both seen, and I hated both me and my Father.
 25 But *this cometh to pass*, that the word might be fulfilled that is written in the law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he
 26 shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

C H A P. XVI.

1 **T**HESE things have I spoken unto you (a), that
 2 ye should not be offended. They shall put you out of the synagogues (b): yea, the time cometh, that whosoever killeth you, will think that he doth God
 3 service. And these things will they do unto you (c), because they have not known the Father, nor me.
 4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my
 5 way to him that sent me (d), and none of you asketh
 6 me, Whither goest thou? But because I have said these

(a) That you may not be discouraged in performing your duty. See *Mat.* xviii. 6. *Luke* xvii. 1.

(b) They will excommunicate you, and treat you like the most wicked of men, and at last put you to death, as if by destroying you, they would recommend themselves to the favour of God.

(c) Violence and persecution can never be pleasing to the Father of mercies, nor consistent with Christ's religion; the principal and distinguishing commandment of which is, to love one another, to save men's lives, not to destroy them.

(d) Now you understand that I am to be taken from you by death, you are overcome with sorrow, and make no inquiry about the state I am to enter upon afterwards.

S. J O H N.

these things unto you, sorrow hath filled your heart.
 7 Nevertheless, I tell you the truth; It is expedient for
 you that I go away: for if I go not away, the Com-
 forter will not come unto you; but if I depart, I will
 8 send him unto you. And when he is come, he will
 reprove the world of sin, and of righteousness, and of
 9 judgment: Of sin, because they believe not on me (*e*);
 10 Of righteousness (*f*), because I go to my Father,
 11 and ye see me no more; Of judgment (*g*), because
 12 the prince of this world is judged. I have yet many
 things to say unto you (*h*); but ye cannot bear them
 13 now. Howbeit, when he, the Spirit of truth, is
 come, he will guide you into all truth; for he shall
 not speak of himself; but whatsoever he shall hear,
that shall he speak: and he will shew you things to
 14 come. He shall glorify me: for he shall receive of
 15 mine, and shall shew it unto you. All things that
 the Father hath, are mine: therefore said I, that he
 16 shall take of mine, and shall shew it unto you. A little
 while and ye shall not see me (*i*): and again, a little
 while and ye shall see me, because I go to the Fa-
 ther.

(*e*) The Comforter, by his powerful influences, will convince you of the wickedness of the world in rejecting me:

(*f*) Of the holiness and justice of my cause, and the excellency of my doctrine, because the Father will receive me into glory:

(*g*) Of my power to destroy the dominion of sin and Satan, and to execute vengeance on the Jewish state and nation.

(*h*) Your prejudices render you at present incapable of that full instruction, which you shall receive hereafter through the holy Spirit.

(*i*) In a short time I shall depart out of this world, and in a short time I shall return, when the Father shall raise me up.

C H A P. XVI.

17 ther. Then said *some* of his disciples among them-
 selves, What is this that he saith unto us, A little
 while and ye shall not see me: and again, a little
 while and ye shall see me: and, Because I go to the
 18 Father? They said therefore, What is this that he
 saith, A little while? we cannot tell what he saith.
 19 Now Jesus knew that they were desirous to ask him,
 and said unto them, Do ye inquire among yourselves
 of that I said, A little while and ye shall not see me:
 20 and again, a little while and ye shall see me? Verily,
 verily I say unto you, that ye shall weep and lament,
 but the world shall rejoice: and ye shall be sorrow-
 21 ful, but your sorrow shall be turned unto joy. A
 woman when she is in travail, hath sorrow, because
 her hour is come (*k*): but as soon as she is delivered
 of the Child, she remembreth no more the anguish,
 22 for joy that a man is born into the world. And ye
 now therefore have sorrow: but I will see you again,
 and your heart shall rejoice, and your joy no man (*l*)
 23 taketh from you. And in that day ye shall ask me
 nothing (*m*), Verily, verily I say unto you, Whatso-
 ever ye shall ask the Father in my name, he will
 24 give it you. Hitherto have ye asked nothing in my
 name: ask, and ye shall receive, that your joy may
 25 be full. These things have I spoken unto you in
 proverbs (*n*): the time cometh when I shall no more
 speak

(*k*) So shall it be in your case. The deepest distress and sharpest pains will be succeeded by the most lively joy and lasting comfort.

(*l*) After my resurrection.

(*m*) The holy Spirit will be your instructor and director in my stead; and whatsoever is necessary for the work of the ministry, the Father himself will give you, if you ask him in my name, as Mediator.

(*n*) In parables and allusions. The time draws near, when your prejudices will be removed, and your capaci-
 ties

S. J O H N.

speak unto you in proverbs, but I shall shew you
 26 plainly of the Father. At that day ye shall ask in
 my name: and I say not unto you (o), that I will pray
 27 the Father for you: For the Father himself loveth
 you, because ye have loved me, and have believed
 28 that I came out from God. I came forth from the
 Father, and am come into the world: again, I leave
 29 the world, and go to the Father. His disciples said
 unto him, Lo, now speakest thou plainly, and speakest
 30 no proverb. Now are we sure that thou knowest all
 things, and needest not that any man should ask
 thee (p): by this we believe that thou camest forth
 31 from God. Jesus answered them (q), Do ye now
 32 believe? Behold, the hour cometh, yea, is now
 come, that ye shall be scattered, every man to his
 own; and shall leave me alone (r): and yet I am not
 33 alone, because the Father is with me. These things
 I have spoken unto you, that in me ye might have
 peace. In the world ye shall have tribulation: but
 be of good cheer, I have overcome the world.

C H A P. XVII.

1 **T**HESE words spake Jesus; and lift up his eyes
 to heaven, and said, Father the hour is come (a);
 glorify

ties enlarged, and then I shall inform you of the will of
 God more plainly and perfectly.

(o) I need not tell you that I will pray for you; of
 that you must be assured.

(p) He knew that they were desirous to ask (*verse 19*),
 and therefore of his own accord, satisfied their doubts,
 and convinced them that he knew what passed in their
 minds, though they had not expressed it.

(q) Be not too confident. Alas! ye know not how
 soon your strength will be severely tried.

(r) Though forsaken by all of you, I shall have the
 support of my heavenly Father's presence.

(a) Our blessed Saviour, having forewarned his Apostles

C H A P. XVII.

glorify thy Son, that thy Son also may glorify thee.
 2 As thou hast given him power over all flesh, that he
 should give eternal life to as many as thou hast given
 3 him. And this is life eternal, that they might know
 thee the only true God, and Jesus Christ whom thou
 4 hast sent. I have glorified thee on the earth: I have
 finished the work which thou gavest me to do.
 5 And now, O Father, glorify thou me with thine own
 self, with the glory which I had with thee before the
 6 world was. I have manifested thy name unto the
 men which thou gavest me out of the world: thine
 they were, and thou gavest them me; and they have
 7 kept thy word. Now they have known that all things
 8 whatsoever thou hast given me, are of thee. For I
 have given unto them the words which thou gavest
 me; and they have received them, and have known
 surely that I came out from thee, and they have be-
 9 lieved that thou didst send me. I pray for them: I
 pray not for the world (*b*), but for them which thou
 10 hast given me, for they are thine. And all mine are
 thine, and thine are mine; and I am glorified in
 11 them. - And now I am no more in the world, but
 these are in the world, and I come to thee. Holy
 Father,

ties what they were to suffer on account of their preach-
 ing the Gospel, and likewise informed them of the as-
 sistance they should receive from the holy Spirit, con-
 cludes with this fervent and affecting prayer, imme-
 diately before he went to the place where he knew that
 he was to be betrayed and apprehended.

(*b*) I pray not at this time for the unbelieving world,
 but for these thy peculiar servants, to whom thou hast
 given grace to become my disciples, and for all who
 shall believe on me in future times. See *Verse* 20.

S. J O H N.

Father, keep through thine own name, those whom thou hast given me, that they may be one (c), as we
 12 are. While I was with them in the world, I kept
 them in thy name (d): those that thou gavest me I
 have kept, and none of them is lost, but the son of
 13 perdition: that the scripture might be fulfilled. And
 now come I to thee, and these things I speak in the
 world, that they might have my joy fulfilled in them-
 14 selves. I have given them thy word; and the world
 hath hateth them, because they are not of the world,
 15 even as I am not of the world. I pray not that thou
 shouldest take them out of the world, but that thou
 16 shouldest keep them from the evil. They are not
 17 of the world, even as I am not of the world. Sanctify
 18 them through thy truth (e); thy word is truth. As
 thou hast sent me into the world, even so have I also
 19 sent them into the world. And for their sakes I sancti-
 tify myself (f), that they also might be sanctified
 20 through the truth. Neither pray I for these alone,
 but for them also which shall believe on me through
 21 their word: That they all may be one, as thou,
 Father, art in me, and I in thee; that they also may
 be one in us: that the world may believe that thou
 22 hast sent me (g). And the glory which thou gavest
 me,

(c) That they may be united in affection, and all teach the same doctrine; as I have set them the example, by delivering nothing but what was thy divine will, to which I have likewise in all things invariably conformed.

(d) In thy name, i. e. for thee, by the commission and authority thou hast given me.

Thus the passages in Psalm lxi. and cix. are fulfilled by a similar event. See *Mat.* i. 22. ii. 15.

(e) Consecrate and prepare them for the Ministry of the most true and holy word.

(f) I devote and offer up my life to thee for their sakes, that they may be ready likewise to die for the truth.

(g) As *Verse* 11.

C H A P. XVII.

me, I have given them: that they may be one, even
 23 as we are one. I in them, and thou in me, that they
 may be made perfect in one, and that the world may
 know that thou hast sent me, and hast loved them,
 24 as thou hast loved me. Father, I will that they also
 whom thou hast given me, be with me where I am;
 that they may behold my glory which thou hast
 given me: for thou lovedst me before the foundation
 25 of the world. O righteous Father, the world hath
 not known thee; but I have known thee, and these
 26 have known that thou hast sent me. And I have
 declared unto them thy name, and will declare it:
 that the love wherewith thou hast loved me, may be
 in them, and I in them.

C H A P. XVIII.

1 **W**HEN Jesus had spoken these words, he went
 forth with his disciples over the brook Cedron, where
 was a garden, into the which he entered, and his dis-
 2 ciples. And Judas also which betrayed him, knew
 the place: for Jesus oft times resorted thither with his
 3 disciples. Judas then having received a band of *men*,
 and officers from the chief priests and Pharisees,
 cometh thither with lanterns, and torches, and wea-
 4 pons. Jesus therefore knowing all things that should
 come upon him (*a*), went forth, and said unto them,
 5 Whom seek ye? They answered him, Jesus of Na-
 zareth. Jesus saith unto them, I am *he*. And Judas
 6 also which betrayed him, stood with them. As soon
 then as he had said unto them, I am *he* (*b*), they
 went

(*a*) With full knowledge of all that was to befall him.

(*b*) Struck with amazement at his courage and greatness of mind, and stung in their conscience with the wickedness they were engaged in, they fell to the ground.

S. J O H N.

- 7 went backward, and fell to the ground. Then asked
 8 he them again, Whom seek ye? And they said, Je-
 9 sus of Nazareth. Jesus answered, I have told you
 10 that I am *he*. If therefore ye seek me, let these go
 11 their way *(c)*: That the saying might be fulfilled
 12 which he spake, Of them which thou gavest me,
 13 have I lost none. Then Simon Peter having a sword,
 14 drew it, and smote the high priests servant, and cut
 15 off his right ear. The servants name was Malchus.
 Then said Jesus unto Peter, Put up thy sword into
 the sheath: the cup *(d)* which my Father hath given
 me, shall I not drink it? Then the band and the
 captain, and officers of the Jews took Jesus, and
 bound him, And led him away to Annas first *(e)* (for
 he was father-in-law to Caiaphas, which was the high
 priest that same year). Now the Caiaphas was
 he which gave counsel to the Jews, that it was expe-
 dient that one man should die for the people.
 And Simon Peter followed Jesus, and *so did* ano-
 ther disciple. That disciple was known unto the
 high

(c) Observe his love to his disciples. He is anxious for their safety, whilst he voluntarily exposed his own life to the malice of his enemies.

(d) In ancient times, the master of a family used to distribute to his children and servants, a certain separate allowance of meat and drink for each by himself, differing in quantity and quality, according to their merit. The same custom likewise was observed in entertaining guests. *Gen. xlii. 32.* In allusion to this custom, the word cup is used for the dispensations of providence, Almighty God as our common Master and Father, appointing to every one his respective share of good and evil.

(e) By the law of Moses, the high priest was to continue in office for life: but it had been, notwithstanding, the custom long before our Saviour's time, to appoint a new one every year.

C H A P. XVIII.

high priest, and went in with Jesus into the palace
 16 of the high priest. But Peter stood at the door with-
 out. Then went out that other disciple which was
 known unto the high priest, and spake unto her that
 17 kept the door, and brought in Peter. Then saith the
 damsel that kept the door unto Peter, Art not thou
 also *one* of this mans disciples? He saith I am not.
 18 And the servants and officers stood there, who had
 made a fire of coals.(for it was cold),and they warm-
 ed themselves: and Peter stood with them, and
 warmed himself.
 19 The high priest then asked Jesus of his disciples,
 20 and of his doctrine. Jesus answered him, I spake o-
 penly to the world; I ever taught in the synagogue,
 and in the temple, whither the Jews always resort,
 21 and in secret have I said nothing. Why askest thou
 me? ask them which heard me, what I have said un-
 22 to them: behold, they know what I said. And when
 he had thus spoken, one of the officers which stood
 by, struck Jesus with the palm of his hand, saying,
 23 Answerest thou the high priest so? Jesus answered
 him, If I have spoken evil, bear witness of the evil (*f*):
 24 but if well, why smitest thou me? (Now Annas had
 sent him bound unto Caiaphas the high priest.)
 25 And Simon Peter stood and warmed himself: They
 said therefore unto him, Art not thou also one of his
 26 disciples? He denied it, and said, I am not. One of
 the servants of the high priest (being his kinsman
 whose ear Peter cut off) saith, Did not I see thee in
 27 the garden with him? Peter then denied again, and
 immediately the cock crew.

Then

(*f*) Shew me what law I have offended against, and
 try me for it legally.

E e

3. J O H N.

28 Then led they Jesus from Caiaphas, unto the hall
of judgment (g): and it was early, and they them-
selves went not into the judgment-hall, lest they should
be defiled: but that they might eat the passover.
29 Pilate then went out unto them, and said, What ac-
30 cusation bring you against this man? They answer-
red and said unto him, If he were not a malefactor,
31 we would not have delivered him up unto thee. Then
said Pilate unto them, Take ye him, and judge him
according to your law (h). The Jews therefore said
unto him, It is not lawful for us to put any man to
32 death: That the saying of Jesus might be fulfilled,
which he spake, signifying (i) what death he should
33 die. Then Pilate entered into the judgment-hall a-
gain, and called Jesus, and said unto him, Art thou
34 the king of the Jews? Jesus answered him (k), Say-
est thou this thing of thyself, or did others tell it thee
35 of me? Pilate answered, Am I a Jew? Thine own
nation, and the chief priests have delivered thee unto
36 me. What hast thou done? Jesus answered, My
kingdom

(g) They would not go into the hall, lest by being
with Pontius Pilate, and his officers and servants, who
were heathens, they might be defiled (See *Acts* x. 28.)
and unfit to eat of the Paschal sacrifices: not reflecting
how much more they were defiled by the bloody purpose
they were engaged in.

(h) The Romans had conquered the Jews, and depri-
ved them of the power of executing any criminal.

Observe that the sceptre, or the power of civil go-
vernment being thus departed from Judah (*Gen.* xlix. 10),
this was the time for Shiloh, or Messiah to come.

(i) He had signified (*Chap.* iii. 14. xii. 32.), that he
should die upon a cross, which was not a Jewish, but a
Roman punishment.

(k) Have you seen any thing in my deportment that
might give you reason to think me guilty of seditious
practises against the emperor; or is your question only
suggested by the malicious clamours of the people?

C H A P. XVIII.

kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then (1)? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Pilate saith unto him, What is truth (m)? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the king of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

C H A P. XIX.

THEN Pilate therefore took Jesus and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth

(1) In the sense which I have now explained the nature of my kingdom, What thou sayest is true. I acknowledge that I am a king. *Mat. xxvii. 11.*

(m) In this behaviour of Pilate, we have a picture of many who appear to be inquisitive after the great truths of religion, but either do not set about their inquiries with a good mind, or do not carry them on with steadiness and perseverance, but (like Pilate) afraid lest their practice should be condemned by what they discover of the will of God, break off and pursue other matters before they receive an answer to their questions and doubts.

8. J O H N.

- forth to you, that ye may know that I find no fault
 5 in him. Then came Jesus forth, wearing the crown
 of thorns, and the purple robe. And *Pilate* saith
 6 unto them, Behold the man. When the chief priests
 therefore and officers saw him, they cried out, say-
 ing, Crucify *him*, crucify *him*. *Pilate* saith unto them,
 Take ye him, and crucify *him*: for I find no fault in
 7 him. The Jews answered him, We have a law, and
 by our law he ought to die, because he made himself
 the Son of God.
- 8 When *Pilate* therefore heard that saying, he was
 9 the more afraid; And went again into the judg-
 ment-hall, and saith unto Jesus, whence art thou?
 10 But Jesus gave him no answer. Then saith *Pilate*
 unto him, Speakest thou not unto me? knowest thou
 not, that I have power to crucify thee, and have
 11 power to release thee? Jesus answered, Thou could-
 est have no power at all against me, except it were
 given thee from above (a): therefore he that deliver-
 12 ed me unto thee hath the greater sin. And from
 thenceforth *Pilate* sought to release him: but the
 Jews cried out, saying, If thou let this man go, thou
 art not Cæsars friend: whosoever maketh himself a
 king, speaketh against Cæsar.
- 13 When *Pilate* therefore heard that saying, he
 brought Jesus forth, and sat down in the judgment-
 seat, in a place that is called the pavement, but in
 14 the Hebrew, Gabbatha. And it was the preparation
 of the passover (b), and about the sixth hour: and
 15 he saith unto the Jews, Behold your king! But they
 cried

(a) Boast not of your power; all power is from God. But you are in this business but the instrument of the Jews, who have put you upon it. They are therefore more guilty than you.

(b) The day before the sabbath, in the passover week. See *Mark* xv. 25.

C H A P. XIX.

cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away. And he bearing his cross (c), went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH
20 THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written
21 in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am king of the
22 Jews. Pilate answered, What I have written, I have
23 written. Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and also *his* coat: now the coat was without seam, woven from the top throughout.
24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled (d); which saith, They parted my raiment among them; and for my vesture they did cast lots. These things therefore the soldiers
25 did. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary *the wife* of Cleo-
26 phas, and Mary Magdalene. When Jesus therefore saw

(c) Jesus carried his cross at first, but not being able to bear the weight of it, Simon was compelled to assist him. See *Mat.* xxvii. 32.

(d) Psalm xxii. 18. was thus literally fulfilled.

S. J. O. H. N.

- saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.
- 28 After this Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst (e). Now there was set a vessel full of vinegar (f): and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.
- 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high-day) (g), besought Pilate that their legs might be broken, and that they might be taken away.
- 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side (h), and forthwith came thereout blood and water. And he that saw it, bare record; and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture
- 36 should be fulfilled (i), A bone of him shall not be broken.

(e) Psalm lxi. 21.

(f) Upon a reed, with a bunch of hyssop at top.

(g) An high day because in the passover week.

(h) The spear having pierced the watery liquor that surrounds the heart. Thus the new covenant was ratified like the old, both with water and blood. Heb. ix. 19.

(i) This shews Jesus to have been the true paschal lamb, of which not a bone was to be broken. Num. ix. 12. See Mat. xxi. 4.

C H A P. XIX.

- 37 broken. And again another scripture saith, They shall look on him whom they pierced.
- 38 And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus (*k*): and Pilate gave him leave: He came therefore and took the body of Jesus. And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrhe and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury (*l*).
- 41 Now in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein
- 42 was never man yet laid: There laid they Jesus therefore (*m*), because of the Jews preparation-day, for the sepulchre was nigh at hand.

C H A P. XX.

- 1 **T**HE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.
- 2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid
- 3 him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did out-run Peter,
- 4 and came first to the sepulchre. And he stooping down

(*k*) Criminals executed for treason, were not allowed the rights of burial.

(*l*) This is the ceremony our Lord alludes to. *Mat.* xxvi. 12.

(*m*) That the body might not remain unburied at sunset. See *Mark* xv. 43. more especially when so high a festival was coming on.

S. J O H N.

down *and looking in*, saw the linen clothes lying; yet
 6 went he not in. Then cometh Simon Peter follow-
 ing him, and went into the sepulchre, and seeth the
 7 linen clothes lie; And the napkin that was about his
 head, not lying with the linen clothes, but wrapped
 8 together in a place by itself. Then went in also that
 other disciple which came first to the sepulchre, and
 9 he saw, and believed (a). For as yet they knew not
 the scripture, that he must rise again from the dead (b).
 10 Then the disciples went away again unto their own
 home.

11 But Mary stood without at the sepulchre, weep-
 ing: and as she wept, she stooped down *and looked*
 12 into the sepulchre: And seeth two angels in white,
 sitting, the one at the head, and the other at the feet,
 13 where the body of Jesus had lain: And they say unto
 her, Woman, Why weepest thou? She saith unto
 them, Because they have taken away my Lord; and
 14 I know not where they have laid him. And when
 she had thus said, she turned herself back, and saw
 15 Jesus standing, and knew not that it was Jesus. Jesus
 saith unto her, Woman, why weepest thou? whom
 seekest thou? she supposing him to be the gardener,
 saith unto him, Sir, if thou have borne him hence,
 tell me where thou hast laid him, and I will take him
 16 away. Jesus saith unto her, Mary. She turned her-
 self, and saith unto him, Rabboni, which is to say,
 17 Master. Jesus saith unto her, Touch me not: for I
 am not yet ascended to my Father (c): but go to my
 brethren,

(a) Believed that the body was taken away out of the
 sepulchre, as Mary Magdalene had said, *Verse 2.* of
 which until then they doubted.

(b) As to his resurrection they had no expectation of
 it, though foretold in the scriptures. Psalm xvi. 20.
 See Acts. ii. 31.

(c) She and the other women who were with her, en-
 deavoured

C H A P. XX.

brethren, and say unto them, I ascend unto my Father and your Father, and *to* my God and your God.

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

19 Then the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,

20 Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were

21 the disciples glad when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my*

22 Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto

23 them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever *sins* ye retain, they are retained.

24 But Thomas one of the twelve, called Didymus,

25 was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said,

27 Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side;
and

deavoured to hold Jesus by the feet (*Mat. xxviii. 9*), probably fearing lest they should lose him again. But he comforts them, that he should not leave the world very soon, but would give them several opportunities of seeing him before his ascension into Heaven.

S. J O H N.

28 and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.
29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that
30 have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his dis-
31 ciples which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.

C H A P. XXI.

1 AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this
2 wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and
3 two other of his disciples. Simon Peter saith unto them, I go a fishing (*a*). They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught
4 nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not
5 that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him,
6 No. And he said unto them, Cast the net on the right side of the ship, and ~~y~~ shall find. They cast therefore, and now they were not able to draw it for
7 the multitude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord! Now when Simon Peter heard that it was the Lord, he girt *his* fishers coat *unto him* (for he was naked), (*b*)
8 and did cast himself into the sea. And the other disciples

(*a*) I am going a fishing. We will go with you.

(*b*) The Jews were said to be naked, when they had only their inner garment. St. Peter was impatient, and eager to go to Christ as soon as possible.

C H A P. XXI.

ciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the
 9 net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid
 10 thereon, and bread. Jesus saith unto them, Bring of
 11 the fish, which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three; and for all there
 12 were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that
 13 it was the Lord. Jesus then cometh and taketh
 14 bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
 15 So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my
 16 lambs. He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee.
 17 He saith unto him, Feed my sheep. He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me (c)? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed
 18 my sheep. Verily, verily I say unto thee, When thou wast young, thou girdedst thyself (d), and walkedst whither thou wouldest: but when thou shalt be old,

(c) These three questions correspond with St. Peter's threefold denial of his master.

(d) Thou shalt be girt and bound against thy will, and with thy hands stretched out, shalt be fastened to a Cross; which accordingly came to pass a little before the destruction of Jerusalem; whereas St. John is said to have lived about thirty years after that destruction.

S. J O H N.

old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldst
 19 not. This spake he, signifying by what death he should glorify God. And when he had spoken this,
 20 he saith unto him, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following; which also leaned on his breast at supper, and
 21 said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what *shall* this
 22 man *do*? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou
 23 me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what *is that* to thee?
 24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did (*e*), the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

(*e*) It would be impossible to record every particular incident of our Saviour's life, nor is it necessary; what are here recorded being sufficient for our instruction, and being certainly and undoubtedly true, are most worthy of our entire belief.

Amen is a reverential attestation of the truth and importance of the contents of this book.

T H E

THE ACTS

Of the APOSTLES.

C H A P. I.

- 1 **T**HE former treatise have I made, O Theophilus (a), of all that Jesus began both to do and teach,
- 2 Until the day in which he was taken up, after that he through the holy Ghost had given commandments
- 3 unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom
- 4 of God (b): And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father,

(a) The Acts of the Apostles were written by St. Luke; and addressed to the same person to whom he had before addressed his Gospel, called here the former treatise. The present work contains the history of christianity for the first thirty years after our Lord's ascension. St. Luke's design however, was not to relate the acts of all the Apostles, but principally those only of St. Peter and St. Paul. In the first eight Chapters are delivered the origin and progress of the christian church among the Jews. From the ninth to the sixteenth is described the extension of it among the Gentiles. From the sixteenth Chapter to the twentieth are contained the travels of St. Paul, including his last journey to Jerusalem; and from thence to the end of the book is an account of his various distresses, and at last his arrival and behaviour at Rome.

(b) The doctrine of christianity. *Mat. iii. 2.*

S. J O H N.

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The A C T S.

- 5 ther, which, *saith he*, ye have heard of me. (c) For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many days hence.
- 6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? (d) And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.
- 8 But ye shall receive power after that the holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the utmost part of the earth.
- 9 And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly towards heaven, as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath days journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas Bartholomew and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.
- 14 These all continued with one accord in prayer and supplication,

(c) Ye have heard me discourse of.

(d) Jesus having proved him self to be the Messiah by his resurrection, they expected that his kingdom (which they considered as a temporal one) would *immediately* appear in all its grandeur: the consequence of which they thought must be the restoring the Jews to their former prosperous and independent state.

C H A P. I.

supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of
the disciples, and said, (the number of the names to-
16 gether were about an hundred and twenty) Men
and brethren, This scripture must needs have been
fulfilled, which the holy Ghost by the mouth of Da-
vid spake before concerning Judas, which was guide
17 to them that took Jesus. For he was numbered with
18 us, and had obtained part of this ministry. Now this
man purchased a field with the reward of iniquity;
and falling headlong, he burst asunder in the midst,
19 and all his bowels gushed out (e). And it was known
unto all the dwellers at Jerusalem; insomuch as that
field is called in their proper tongue, Aceldama, that
20 is to say, The field of blood. For it is written in the
book of psalms, Let his habitation be desolate, and
let no man dwell therein: and, His bishoprick let ano-
21 ther take. Wherefore of these men which have
companied with us, all the time that the Lord Jesus
22 went in and out among us, Beginning from the bap-
tism of John, unto that same day that he was taken
up from us, must one be ordained to be a witness with
23 us of his resurrection. And they appointed two, Jo-
seph called Barsabas, who was surnamed Justus, and
24 Matthias. And they prayed and said, Thou Lord,
which knowest the hearts of all men, shew whether
25 of these two thou hast chosen, That he may take
part of this ministry and apostleship, from which
Judas by transgression fell, that he might go to his
26 own place. And they gave forth their lots; and the
lot fell upon Matthias, and he was numbered with
the eleven apostles.

C H A P.

(e) See *Mat.* xxvii. 5.

The A C T S.

C H A P. II.

1 **A**ND when the day of Pentecost was fully come,
2 they were all with one accord in one place: And
suddenly there came a sound from heaven, as of a
rushing mighty wind, and it filled all the house where
3 they were sitting. And there appeared unto them
cloven tongues, like as of fire, and it sat upon each
4 of them: And they were all filled with the holy
Ghost, and began to speak with other tongues as the
5 Spirit gave them utterance. And there were dwell-
ling at Jerusalem, Jews, devout men (*a*), out of every
6 nation under heaven. Now when this was noised
abroad, the multitude came together, and were con-
founded, because that every man heard them speak
7 in his own language. And they were all amazed,
and marvelled, saying one to another, Behold, are
8 not all these which speak, Galileans? And how hear
we every man in our own tongue, wherein we were
9 born? Parthians, and Medes, and Elamites, and the
dwellers in Mesopotamia, and in Judea, and Cappa-
10 docia, in Pontus, and Asia, Phrygia, and Pamphy-
lia, in Egypt, and in the parts of Libya about Cy-
rene, and strangers of Rome (*b*), Jews and proselytes,
11 Cretes and Arabians, we do hear them speak in our
12 tongues the wonderful works of God. And they
were

(*a*) This being the feast of weeks, one of the three great festivals, when the Jews were obliged to go to the temple of Jerusalem from all parts, the city could not but be exceedingly full of people. *Luke ii. 44.*

(*b*) Strangers from Rome who sojourned at Jerusalem, some of whom were Jews by extraction and descent, that observed the whole law of Moses, and others who were called proselytes or converts of the gate (the stranger within thy gates, as in the fourth commandment), being permitted to dwell among them, and to worship in the outward court of the temple, on renouncing idolatry, and professing their belief in the one true God.

were all amazed, and were in doubt, saying one to
 13 another, What meaneth this? Others mocking said
 14 These men are full of new wine. But Peter standing
 up with the eleven, lift up his voice, and said unto
 them, Ye men of Judea, and all ye that dwell at Je-
 rusalem, be this known unto you, and hearken to my
 15 words: For these are not drunken, as ye suppose,
 16 seeing it is but the third hour of the day (*c*). But
 this is that which was spoken by the prophet Joel,
 17 And it shall come to pass in the last days (saith God),
 I will pour out of my Spirit upon all flesh: and your
 sons and your daughters shall prophesy, and your
 young men shall see visions, and your old men shall
 18 dream dreams: And on my servants, and on my
 hand-maidens I will pour out in those days of my
 19 Spirit, and they shall prophesy: And I will shew
 wonders in heaven above, and signs in the earth be-
 20 neath; blood, and fire, and vapour of smoke. The
 sun shall be turned into darkness, and the moon into
 blood, before (*d*) that great and notable day of the
 21 Lord come: And it shall come to pass, *that* who-
 soever shall call on the name of the Lord, shall be
 22 saved (*e*). Ye men of Israel, hear these words; Je-
 sus of Nazareth, a man approved of God, among
 you, by miracles, and wonders, and signs, which God
 did by him in the midst of you, as ye yourselves also
 23 know: Him, being delivered by the determinate
 counsel and foreknowledge of God, ye have taken,
 and

(*c*) The third hour of the day was nine o'clock in the morning, the hour of prayer and morning sacrifice, to which the Jews always went fasting.

(*d*) Before the terrible destruction that is coming up on Jerusalem.

(*e*) They who embrace and obey the religion of Christ, shall escape and be saved from the common destruction. *Mat. xxiv. 13.*

and by wicked hands have crucified and slain:
 24 Whom God hath raised up, having loosed the pains
 of death: because it was not possible that he should
 25 be holden of it. For David speaketh concerning
 him, I foresaw the Lord always before my face, for
 he is on my right hand, that I should not be mo-
 26 ved (*f*). Therefore did my heart rejoyce, and my
 tongue was glad: moreover also, my flesh shall rest
 27 in hope. Because thou wilt not leave my soul in hell,
 neither wilt thou suffer thine holy One to see corrup-
 28 tion. Thou hast made known to me the ways of
 life; thou shalt make me full of joy with thy coun-
 29 tenance. Men *and* brethren, let me freely speak un-
 to you of the patriarch David, that he is both dead
 and buried, and his sepulchre is with us unto this
 30 day: Therefore being a prophet, and knowing that
 God had sworn with an oath to him, that of the fruit
 of his loyns, according to the flesh, he would raise up
 31 Christ to sit on his throne: He seeing this before,
 spake of the resurrection of Christ, that his soul was
 not left in hell, neither his flesh did see corruption.
 32 This Jesus hath God raised up, whereof we all are
 33 witnesses. Therefore being by the right hand of God
 exalted, and having received of the Father the pro-
 mise of the holy Ghost, he hath shed forth this,
 34 which ye now see and hear. For David is not as-
 cended into the heavens: but he saith himself, The
 LORD said unto my Lord, Sit thou on my right
 35 hand, Until I make thy foes thy footstool. There-
 36 fore let all the house of Israel know assuredly, that
 God hath made that same Jesus whom ye have cru-
 37 cified, both Lord and Christ. Now when they heard
this, they were pricked in their heart, and said unto
 Peter, and to the rest of the apostles, Men *and* bre-
 thren,

(*f*) Psalm xvi. 10.

C H A P. II.

38 then, what shall we do? Then Peter said unto
 them, Repent, and be baptized every one of you in
 the name of Jesus Christ, for the remission of sins,
 39 and ye shall receive the gift of the holy Ghost. For
 the promise is unto you, and to your children, and
 to all that are afar off, even as many as the Lord our
 40 God shall call. And with many other words did he
 testify and exhort, saying, Save yourselves from this
 41 untoward generation. Then they that gladly received
 his word, were baptized (g): and the same day
 there were added *unto them* about three thousand souls.
 42 And they continued stedfastly in the apostles doctrine
 and fellowship, and in breaking of bread, and in
 43 prayers. And fear came upon every soul: and many
 44 wonders and signs were done by the apostles. And
 all that believed were together, and had all things
 45 common; And sold their possessions and goods, and
 parted them to all men, as every man had need.
 46 And they continuing daily with one accord in the
 temple, and breaking bread from house to house, did
 eat their meat with gladness and singleness of heart,
 47 Praising God, and having favour with all the people.
 And the Lord added to the church (h) daily
 such as should be saved.

C H A P.

(g) Observe how justly the Gospel state is compared
 to a grain of mustard-seed. *Mat. xiii. 32.* There
 having been an increase of three thousand souls, besides
 the one hundred and twenty mentioned, Chap. i. 15,
 and a daily addition of more, *verse 47*; so that Chap.
 iv. 4, the number is said to be five thousand.

(h) So far is the church of Rome from being (as she
 pretends) the mother and mistress of all churches, that
 there was not at this time any church at all at Rome:
 and so far is salvation from being confined within the
 Roman pale, that there was daily an addition of such
 should be saved at Jerusalem.

- 1 **N**OW Peter and John went up together into the temple at the hour of prayer, *being the ninth hour*;
- 2 And a certain man lame from his mothers womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of
- 3 them that entered into the temple; Who seeing Peter and John about to go into the temple, asked
- 4 an alms. And Peter fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something of them.
- 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus
- 7 Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted *him* up; and immediately his feet and ankle bones received strength.
- 8 And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and
- 9 praising God. And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondering.
- 12 And when Peter saw *it*, he answered unto the people, ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to
- 13 walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let
- 14 *him* go. But ye denied the holy One, and the Just, and desired a murderer to be granted unto you. And killed the prince of life, whom God hath raised from the
- the

C · H · A · P. III.

15 the dead; whereof we are witnesses. And his name,
 through faith in his name, hath made this man
 strong, whom ye see and know: yea, the faith which
 is by him, hath given him this perfect soundness in
 17 the presence of you all. And now, brethren, I wot
 that through ignorance ye did *it*, as *did* also your
 18 rulers. But those things which God before had
 shewed by the mouth of all his prophets, that Christ
 should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your
 sins may be blotted out, when the times of refresh-
 20 ing shall come from the presence of the Lord, And
 he shall send Jesus Christ, which before was preach-
 21 ed unto you: Whom the heaven must receive, un-
 til the times of restitution of all things, which God
 hath spoken by the mouth of all his holy prophets,
 22 since the world began. For Moses truly said unto
 the fathers, A prophet (*a*) shall the Lord your God
 raise up unto you, of your brethren, like unto me;
 him shall ye hear in all things whatsoever he shall
 23 say unto you. And it shall come to pass, *that* every
 soul which will not hear that prophet, shall be de-
 24 stroyed from among the people. Yea, and all the
 prophets from Samuel, and those that follow after,
 as many as have spoken, have likewise foretold of
 25 these days. Ye are the children of the prophets (*b*),
 and of the covenant which God made with our fa-
 thers, saying unto Abraham, And in thy seed shall
 26 all the kindreds of the earth be blessed. Unto you
 first,

(*a*) Our blessed Saviour was that prophet like unto
 Moses, by being of the Jewish nation, by having the
 fullest and freest communications of the divine will, and
 by the power of working miracles, for the conviction of
 men. *Deut.* 18. 15.

(*b*) Ye are descended from the same stock as the pro-
 phets, and of consequence ye are heirs of the covenant.

THE ACTS.

first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

C H A P. IV.

1 **A**ND as they spake unto the people, the priests
and the captain of the temple, and the Sadducees
2 came upon them, Being grieved that they taught
the people, and preached through Jesus the resur-
3 rection from the dead. And they laid hands on them,
and put them in hold unto the next day; for it was
4 now even-tide. Howbeit, many of them which
heard the word, believed; and the number of the
5 men was about five thousand. And it came to pass
on the morrow, that their rulers, and elders, and
6 scribes, And Annas the high priest, and Caiaphas,
and John, and Alexander, and as many as were of
the kindred of the high priest, were gathered toge-
7 ther at Jerusalem. And when they had set them in
the midst, they asked, By what power, or by what
8 name have ye done this? Then Peter filled with
the holy Ghost, said unto them, Ye rulers of the
9 people, and elders of Israel, If we this day be ex-
amined of the good deed ~~done~~ to the impotent man,
10 by what means he is made whole; Be it known un-
to you all, and to all the people of Israel, that by the
name of Jesus Christ of Nazareth, whom ye crucifi-
ed, whom God raised from the dead, even by him
11 doth this man stand here before you whole. This is
the stone which was set at nought of you builders,
12 which is become the head of the corner. Neither is
there salvation in any other (a): for there is none
other

(a) It appears from this passage that invocation of the Virgin Mary, or any other Saint, for either eternal salvation or relief from bodily disease, is not only useless, but sinful.

C H A P. IV.

other name under heaven given among men, whereby we must be saved.

- 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And
- 14 beholding the man which was healed standing with them, they could say nothing against it. But when
- 15 they had commanded them to go aside out of the council, they conferred among themselves, Saying,
- 16 What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem, and we cannot
- 17 deny *it*. But that it spread no further among the people, let us straitly threaten them, that they speak
- 18 henceforth to no man in this name. And they called them, and commanded them not to speak at all, nor
- 19 teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more than un-
- 20 to God, judge ye. For we cannot but speak the
- 21 things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which
- 22 was done. For the man was above forty years old, on whom this miracle of healing was shewed. And
- 23 being let go, they went to their own company, and reported **all** that the chief priests and elders had said
- 24 unto them. And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou *art* God which hast made heaven and earth,
- 25 and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?
- 26 The kings of the earth stood up, and the rulers were gathered

The A C T S.

- gathered together against the Lord, and against his
27 Christ. For of a truth against thy holy child Jesus,
whom thou hast anointed, both Herod and Pontius
Pilate, with the Gentiles, and the people of Israel
28 were gathered together, For to do whatsoever thy
hand and thy counsel determined before to be done.
29 And now, Lord, behold their threatenings: and grant
unto thy servants, that with all boldness they may
30 speak thy word, By stretching forth thine hand to
heal: and that signs and wonders may be done by
31 the name of thy holy child Jesus. And when they
had prayed, the place was shaken where they were
assembled together; and they were all filled with
the holy Ghost, and they spake the word of God
32 with boldness. And the multitude of them that be-
lieved, were of one heart, and of one soul: neither
said any *of them*; that ought of the things which he
possessed, was his own; but they had all things
33 common. And with great power gave the apostles
witness of the resurrection of the Lord Jesus (*b*):
34 and great grace was upon them all. Neither was
there any among them that lacked: for as many as
were possessors of lands or houses, sold them, and
35 brought the prices of the things that were sold, And
laid *them* down at the apostles feet: and distribution
was made unto every man, according as he had need.
36 And Joses, who by the apostles was surnamed Bar-
nabas, (which is, being interpreted, the son of consol-
37 tion) a Levite, *and* of the country of Cyprus, Ha-
ving land, sold *it*, and brought the money, and laid
it at the apostles feet.

C H A P.

(*b*) With the power of miracles they enforced their arguments in proof of the resurrection; and the grace of God was plentifully bestowed upon them, which appeared in the most perfect unity of sentiment and unbounded affection, and liberality to each other.

1 **B**UT a certain man named Ananias, with Sap-
 2 phira his wife, sold a possession, And kept back
part of the price, his wife also being privy *to it*, and
 brought a certain part, and laid *it* at the apostles
 3 feet. But Peter said, Ananias, why hath Satan filled
 thine heart to lye to the holy Ghost (*a*), and to keep
 4 back *part* of the price of the land? Whiles it re-
 mained, was it not thine own? and after it was sold,
 was it not in thine own power? why hast thou con-
 ceived this thing in thine heart (*b*)? thou hast not
 5 lied unto men, but unto God. And Ananias hear-
 ing these words, fell down and gave up the ghost:
 and great fear came on all them that heard these
 6 things. And the young men arose, wound him up,
 7 and carried *him* out, and buried *him*. And it was a-
 bout the space of three hours after, when his wife,
 8 not knowing what was done, came in. And Peter
 answered unto her, Tell me whether ye sold the land
 for so much. And she said, Yea, for so much.
 9 Then Peter said unto her, How is it that ye have a-
 greed together, to tempt the Spirit of the Lord? be-
 hold, the feet of them which have buried thy hus-
 10 band *are* at the door, and shall carry thee out. Then
 fell she down straightway at his feet, and yielded up
 the ghost: and the young men came in, and found
 her dead, and carrying *her* forth, buried *her* by her
 husband.

(*a*) To endeavour to impose on us, to whom the holy Ghost hath given the power of discerning of spirits (1. Cor. xii. 10.), and detecting the most secret evil intentions of the mind.

(*b*) Thou hast lied not only unto men, but likewise and especially unto God, the searcher of hearts, and the avenger of all wickedness.

The A C T S.

- 11 husband. And great fear came upon all the church (c), and upon as many as heard these things.
12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they
13 were all with one accord in Solomons porch. And of the rest (d) durst no man join himself to them:
14 but the people magnified them. And believers were the more added to the Lord, multitudes both of men
15 and women). Inſomuch that they brought forth the ſick into the ſtreets, and laid *them* on beds and couches, that at the leaſt, the ſhadow of Peter paſſing by, might overſhadow ſome of them. There
16 came alſo a multitude *out* of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.
17 Then the high prieſt roſe up, and all they that were with him (which is the ſect of the Sadducees),
18 and were filled with indignation, And laid their hands on the apoſtles, and put them in the common
19 priſon. But the angel of the Lord by night opened the priſon doors, and brought them forth, and ſaid,
20 Go, ſtand and ſpeak in the temple to the people (e)
21 all the words of this liſe. And when they heard *that*, they entered into the temple early in the morning, and taught. But the high prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent
22 to the priſon to have them brought. But when the officers

(c) Upon every chriſtian.

(d) Of the reſt of ſuch as wiſhed to impoſe on the apoſtles.

(e) Preach boldly the doctrine of the reſurrection, and the liſe everlaſting; notwithstanding the rage of the Sadducees who denied both. See *Mat. iii. 7. Act. xxiii. 8.*

C H A P. V.

officers came, and found them not in the prison, they
 23 returned, and told, Saying, 'The prison truly found
 we shut with all safety, and the keepers standing with-
 out before the doors: but when we had opened, we
 24 found no man within. Now when the high priest,
 and the captain of the temple, and the chief priests
 heard these things (*f*), they doubted of them where-
 25 unto this would grow. Then came one and told
 them, saying, Behold, the men whom ye put in pri-
 son, are standing in the temple, and teaching the
 26 people. Then went the captain with the officers,
 and brought them without violence: (for they feared
 27 the people, lest they should have been stoned). And
 when they had brought them, they set *them* before
 28 the council: and the high priest asked them, Say-
 ing, Did not we straitly command you, that you
 should not teach in this name? and behold, ye have
 filled Jerusalem with your doctrine, and intend to
 bring this mans blood upon us.

29 Then Peter and the *other* apostles answered and
 30 said, We ought to obey God rather than men. The
 God of our fathers raised up Jesus, whom ye slew
 31 and hanged on a tree. Him hath God exalted with
 his right hand *to be* a Prince and a Saviour, for to
 give repentance to Israel, and forgiveness of sins.
 32 And we are his witnesses of these things; and *so is*
 also the holy Ghost, whom God hath given to them
 33 that obey him. When they heard *that*, they were
 34 cut *to the heart*, and took counsel to slay them. Then
 stood there up one in the council, a Pharisee, named
 Gamaliel, a doctor of law, had in reputation among
 all the people, and commanded to put the apostles
 forth

(*ff*) They were perplexed with amazement and doubts
 concerning these things, and debated among themselves
 what would be the consequence of them.

The A C T S.

35 forth a little space, And said unto them, Ye men
of Israel, take heed to yourselves, what ye intend to
36 do as touching these men. For before these days
rose up Theudas, boasting himself to be some body,
to whom a number of men, about four hundred,
joined themselves: who was slain, and all, as many
as obeyed him, were scattered, and brought to
37 nought (g). After this man rose up Judas of Galilee,
in the days of the taxing, and drew away much
people after him: he also perished, and all, even as
38 many as obeyed him, were dispersed. And now I
say unto you, Refrain from these men, and let them
alone: for if this counsel, or this work be of men, it
39 will come to nought: But if it be of God, ye cannot
overthrow it; lest haply ye be found even to
40 fight against God. And to him they agreed: and
when they had called the apostles, and beaten *them*,
they commanded that they should not speak in the
name of Jesus, and let them go.
41 And they departed from the presence of the council,
rejoicing that they were counted worthy to
42 suffer shame for his name. And daily in the temple,
and in every house they ceased not to teach and
preach Jesus Christ.

C H A P. VI.

8 **A**ND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews (a), because their widows were neglected in the daily ministration.
22 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave

(g) See *John* v. 43.

(a) The Hebrews here meant were Jews, natives of Judea, converted to christianity. The Grecians were convert Jews from other countries, for whose use the scriptures had been translated from Hebrew into Greek, which was become the general language of the world.

C H A P. VI.

3 leave the word of God, and serve tables. Where-
 fore, brethren, look ye out among you seven men of
 honest report, full of the holy Ghost and wisdom,
 4 whom we may appoint over this business. But we
 will give ourselves continually to prayer, and to the
 5 ministry of the word. And the saying pleased the
 whole multitude: and they chose Stephen, a man
 full of faith and of the holy Ghost, and Philip, and
 Prochorus, and Nicanor, and Timon, and Parme-
 6 nas, and Nicolas, a proselyte of Antioch (b): Whom
 they set before the apostles: and when they had pray-
 7 ed, they laid *their* hands on them. And the word of
 God increased; and the number of the disciples mul-
 tiplied in Jerusalem greatly; and a great company of
 8 the priests were obedient to the faith. And Stephen
 full of faith and power, did great wonders and mira-
 cles among the people.

9 Then there arose certain of the synagogue, which
 is called *the synagogue* of the Libertines (c), and Cy-
 renians, and Alexandrians, and of them of Cilicia,
 10 and of Asia, disputing with Stephen. And they
 were not able to resist the wisdom and the spirit by
 11 which he spake (d). Then they suborned men
 which said, We have heard him speak blasphemous
 12 words against Moses, and *against* God. And they
 stirred up the people, and the elders, and the scribes,
 and came upon *him*, and caught him, and brought
 13 *him* to the council, And set up false witnesses, which
 said,

(b) See *Mat.* xxiii. 15.

(c) By Libertines we are not to understand disorderly
 persons (as the word is now commonly used) but the
 sons of slaves who had obtained the freedom of the city
 of Rome.

(d) Observe here the effect of the promise made,
Mat. x. 20. *Luke* xxi. 15.

The A C T S.

said, This man ceaseth not to speak blasphemous
74 words against this holy place and the law. For we
have heard him say, That this Jesus of Nazareth
shall destroy this place, and shall change the customs
15 which Moses delivered us. And all that sat in the
council, looking stedfastly on him (e), saw his face
as it had been the face of an angel.

C H A P. VII.

1 T H E N said the high priest, Are these things so?
2 And he said, Men, brethren, and fathers, hearken (a):
The God of glory appeared unto our father Abra-
ham; when he was in Mesopotamia, before he dwelt
3 in Charran, And said unto him, Get thee out of
thy country, and from thy kindred, and come into
4 the land which I shall shew thee. Then came he
out of the land of the Chaldeans, and dwelt in Char-
ran: and from thence, when his father was dead, he
removed him into this land wherein ye now dwell.
5 And he gave him none inheritance in it, no not *so*
much as to set his foot on (b): yet he promised that
he

(e) It pleased God to give his eyes and countenance
a supernatural brightness, which commanded extraordi-
nary attention and respect.

(a) St. Stephen was charged with declaring that the
temple was to be destroyed, and the Jewish ceremonies
and customs were to be laid aside to make way for the
religion of Christ. This charge he admits to be true,
and for his justification appeals to several instances of the
Jewish History, which prove that God did not confine
his favour to any particular place, nor intend the rights
and ceremonies of the law of Moses to be perpetual.

Abraham was beloved by God, when he dwelt among
idolaters; for in every nation he that feareth God, and
worketh righteousness is accepted with him. Chap. x. 35.

(b) The promises of God, though not fulfilled in the
manner they are understood at first, will be made good
in due time. See *Mat.* xxii. 32.

C H A P. VII.

he would give it to him for a possession, and to his
6 seed after him, when *as yet* he had no child. And
God spake on this wise, that his seed should sojourn
in a strange land, and that they should bring them
into bondage, and entreat *them* evil four hundred
7 years. And the nation to whom they shall be in
bondage, will I judge, said God: and after that shall
8 they come forth, and serve me in this place. And he
gave him the covenant of circumcision (*c*): and so
Abraham begat *Isaac*, and circumcised him the eighth
day: and *Isaac* begat *Jacob*, and *Jacob* *begat* the
9 twelve patriarchs. And the patriarchs moved with
envy, sold Joseph into Egypt: but God was with
10 him, And delivered him out of all his afflictions,
and gave him favour and wisdom in the sight of
Pharaoh king of Egypt; and he made him governor
11 over Egypt, and all his house. Now there came a
dearth over all the land of Egypt and Canaan, and
great affliction; and our fathers found no sustenance.
12 But when Jacob heard that there was corn in Egypt,
13 he sent out our fathers first (*d*). And at the second
time Joseph was made known to his brethren; and
Joseph's kindred was made known unto Pharaoh.
14 Then sent Joseph, and called his father Jacob to
him, and all his kindred, threescore and fifteen souls.
15 So Jacob went down into Egypt, and died, he and
16 our fathers (*e*); And were carried over into Sy-
chem,

(*c*) It was not circumcision that recommended Abraham to the divine favour, but the faith which he had before he was circumcised. (*Röm. iv. 11.*) Why then may not true faith be as acceptable for the future without circumcision, as it was before-circumcision was appointed?

(*d*) First; that is, at the first time.

(*e*) The children of Israel were no less the people of God in Egypt, than afterwards; and though he suffered them

The A C T S.

chem, and laid in the sepulchre that Abraham bought
for a sum of money of the sons of Emmor *the father*
17 of Sychem. But when the time of the promise drew
nigh, which God had sworn to Abraham, the peo-
18 ple grew and multiplied in Egypt, 'Till another
19 king arose, which knew not Joseph. The same dealt
subtly with our kindred, and evil entreated our fa-
thers, so that they cast out their young children: to
20 the end they might not live. In which time Moses
was born, and was exceeding fair, and nourished up
21 in his fathers house three months: And when he
was cast out, Pharaohs daughter took him up, and
22 nourished him for her own son. And Moses was
learned in all the wisdom of the Egyptians, and was
23 mighty in words and in deeds. And when he was
full forty years old, it came into his heart to visit his
24 brethren the children of Israel. And seeing one of
them suffer wrong, he defended *him*, and avenged
him that was oppressed, and smote the Egyptian:
25 For he supposed his brethren would have understood,
how that God by his hand would deliver them; but
26 they understood not. And the next day he shewed
himself unto them as they strove, and would have
set them at one again, saying, Sirs, ye are brethren;
27 Why do ye wrong one to another? But he that did
his neighbour wrong, thrust him away, saying, Who
28 made thee a ruler and a judge over us? Wilt thou
29 kill me as thou didst the Egyptian yesterday? Then
fled Moses at this saying, and was a stranger in the
30 land of Midian, where he begat two sons. And when
forty years were expired, there appeared to him in
the

them to be oppressed for a great number of years, yet
he was pleased in his own good time to deliver them,
and at length, after a series of wonderful events, to
settle them in the promised land.

C H A P. VII.

the wilderness of mount Sina, an angel of the Lord
 31 in a flame of fire in a bush. When Moses saw *it*,
 he wondered at the sight: and as he drew near to
 behold *it*, the voice of the Lord came unto him,
 32 *Saying, I am the God of thy fathers, the God of A-*
braham, and the God of Isaac, and the God of Ja-
cob. Then Moses trembled, and durst not behold.
 33 Then said the Lord to him, Put off thy shoes from
 thy feet: for the place where thou standest is holy
 34 ground. I have seen, I have seen the affliction of
 my people which is in Egypt, and I have heard their
 groaning, and am come down to deliver them. And
 35 now come, I will send thee into Egypt. This Mo-
 ses whom they refused, saying, Who made thee a
 ruler and a judge? the same did God send *to be* a ru-
 ler and a deliverer by the hands of the angel which
 36 appeared to him in the bush. He brought them out,
 after that he had shewed wonders and signs in the
 land of Egypt, and in the Red sea, and in the wil-
 37 derness forty years. This is that Moses which said
 unto the children of Israel (*f*), A prophet shall the
 Lord your God raise up unto you of your brethren,
 38 like unto me; him shall ye hear. This is he that
 was in the church in the wilderness (*g*), with the
 angel which spake to him in the mount Sina, and
 with our fathers: who received the lively oracles to
 39 give unto us. To whom our fathers would not o-
 bey, but thrust *him* from them, and in their hearts
 40 turned back again into Egypt, Saying unto Aaren,
 Make us gods to go before us: for *as for* this Moses,
 which

(*f*) Moses himself, the great lawgiver of the Jews,
 prophesied of Christ, that he should found a new reli-
 gion, which should set aside his own.

(*g*) Indeed it was by means of the Spirit of Christ
 (long before he was made man) that the Jewish Church
 was founded.

The A C T S.

- which brought us out of the land of Egypt, we wot
 41 not what is become of him. And they made a calf
 in those days, and offered sacrifice unto the idol, and
 42 rejoiced in the works of their own hands. Then God
 turned, and gave them up to worship the host of
 heaven; as it is written in the book of the prophets,
 O ye house of Israel, have ye offered to me slain
 beasts, and sacrifices, by the space of forty years in
 43 the wilderness? Yea, ye took up the tabernacle of
 Moloch (*h*), and the star of your God Remphan,
 figures which ye made, to worship them: and I will
 44 carry you away beyond Babylon. Our fathers had
 the tabernacle of witness in the wilderness, as he had
 appointed (*i*), speaking unto Moses, that he should
 make it according to the fashion that he had seen.
 45 Which also our fathers that came after, brought in
 with Jesus (*k*) into the possession of the Gentiles,
 whom

(*h*) They carried about the tabernacle or ark of the
 cruel Moloch, to whom they sacrificed their children,
 and Remphan, called also Chisin (*Amos* v. 26.), who was
 worshipped in the figure of a star. Somewhat like this
 is the superstitious practice, which prevails in popish
 countries, of carrying in procession the host, and images
 of saints.

(*i*) The service enjoined by the law of Moses, could
 not be essential to true religion; for the Jews had it not
 for the space of four hundred years: and that it was
 not intended to be unchangeable, appears from the ta-
 bernacle, though appointed with the utmost solemnity,
 being laid aside, and the temple built in its stead near
 five hundred years after: nor was the temple how mag-
 nificent soever, of any regard in the sight of God; for
 he is Lord of heaven and earth, and will accept the de-
 votions of his faithful servants, whether offered up at
 Jerusalem, or in any other place whatsoever. *John*
 iv. 24.

(*k*) Joshua is here called Jesus, and also *Heb.* iv. 8.
 each name (one in Greek, the other in Hebrew) signi-
 fying Saviour."

C H A P. VII.

whom God drave out before the face of our fathers,
 45 unto the days of David. Who found favour before
 God, and desired to find a tabernacle for the God of
 47 Jacob. But Solomon built him an house. Howbeit
 48 the most High dwelleth not in temples made with
 49 hands; as saith the prophet, Heaven *is* my throne,
 and earth *is* my footstool: what house will ye build
 me? saith the Lord: or what *is* the place of my
 50 rest? Hath not my hand made all these things?
 51 Ye stiff-necked (*I*), and uncircumcised in heart and
 ears, ye do always resist the holy Ghost: as your fa-
 52 thers *did*, so *do* ye. Which of the prophets have not
 your fathers persecuted? and they have slain them
 which shewed before of the coming of the just One,
 of whom ye have been now the betrayers and mur-
 53 derers: Who have received the law by the disposi-
 tion of angels, and have not kept *it*.

54 When they heard these things, they were cut to
 the heart, and they gnashed on him with *their* teeth.
 55 But he being full of the holy Ghost, looked up sted-
 fastly into heaven, and saw the glory of God, and
 56 Jesus standing on the right hand of God, And said,
 Behold, I see the heavens opened, and the Son of
 57 man standing on the right hand of God. Then they
 cried out with a loud voice, and stopped their ears,
 58 and ran upon him with one accord, And cast *him*
 out of the city, and stoned *him*: and the witnesses
 laid down their clothes at a young mans feet, whose
 59 name was Saul. And they stoned Stephen, calling
 upon *God*, and saying, Lord Jesus, receive my spirit.
 60 And he kneeled down, and cried with a loud voice,
 Lord, lay not this sin to their charge. And when he
 had said this, he fell asleep.

C H A P.

(*I*) *Stiffnecked*, like unruly oxen in the plough, which
 will not bend their neck to the yoke,

The A C T S.
C H A P. VIII.

1 **AND** Saul was consenting unto his death. And
at that time there was a great persecution against the
Church which was at Jerusalem; and they were all
scattered abroad throughout the regions of Judea
2 and Samaria, except the apostles. And devout men
carried Stephen *to his burial*, and made great lamen-
3 tation over him. As for Saul, he made havock of
the church (*a*), entering into every house, and ha-
ling men and women, committed *them* to prison.
4 Therefore they that were scattered abroad, went e-
5 very where preaching the word. Then Philip went
down to the city of Samaria, and preached Christ
6 unto them. And the people with one accord gave
heed unto those things which Philip spake, hearing,
7 and seeing the miracles which he did. For unclean
spirits, crying with loud voice, came out of many
that were possessed *with them*: and many taken with
8 palsies, and that were lame, were healed. And there
9 was great joy in that city. But there was a certain
man called Simon (*b*), which before time in the same
city used sorcery, and bewitched the people of Sama-
10 ria, giving out that himself was some great one. To
whom they all gave heed, from the least to the great-
est, saying, This man is the great power of God.
11 And to him they had regard, because that of long
12 time he had bewitched them with sorceries. But
when

(*a*) The church is the society of christians. *Mat.*
xviii. 17. Observe that, by the providence of God
which directs all things, the persecution and disper-
sion of the faithful became the occasion of extending
the knowledge of the Gospel.

(*b*) He astonished the people with his curious arts,
and by his bold professions he had raised their opinion
of him to the highest pitch.

C H A P. VIII.

when they believed Philip, preaching the things concerning the kingdom of God (c) and the name of Jesus Christ, they were baptized both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God (d), they sent unto them Peter and John. Who when they were come down, prayed for them that they might receive the holy Ghost, (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus) Then laid they *their* hands on them, and they received the holy Ghost. And when Simon saw that through laying on of the apostles hands (e), the holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps (f) the thought of thine heart may be

(c) The kingdom of God is the religion of Christ. Chap. i. 3.

(d) The gifts of the holy Ghost could be conferred only by the hands of the apostles, and therefore Peter and John were sent. From hence appears, that St. Peter claimed no supremacy over the rest of the apostles, but obeyed their directions.

(e) As if the miracle he had seen were the effect of human art.

(f) If perhaps his opinion approaches very nearly to the blasphemy against the holy Ghost. *Mat. xii. 31.*

The A C T S.

23 be forgiven thee. For I perceive that thou art in
the gall of bitterness (g), and in the bond of iniquity.
24 Then answered Simon, and said, Pray ye to the Lord
for me, that none of these things which ye have spo-
25 ken come upon me. And they, when they had testi-
fied and preached the word of the Lord, returned
to Jerusalem, and preached the gospel in many vil-
26 lages of the Samaritans. And the angel of the Lord
spake unto Philip, saying, Arise and go toward the
south, unto the way that goeth down from Jerusalem
27 unto Gaza, which is desert. And he arose and went:
and behold, a man of Ethiopia, an eunuch of great
authority under Candace queen of the Ethiopians (h),
who had the charge of all her treasure, and had come
28 to Jerusalem for to worship, Was returning, and
29 sitting in his chariot read Esaias the prophet. Then
the Spirit said unto Philip, Go near, and join thyself
30 to this chariot. And Philip ran thither to him, and
heard him read the prophet Esaias, and said, Under-
31 standest thou what thou readest? And he said, How
can I, except some man should guide me? and he
desired Philip that he would come up, and sit with
32 him. The place of the scripture which he read,
was this, He was led as a sheep to the slaughter, and
like a lamb dumb before his shearer, so opened he
33 not his mouth: In his humiliation his judgment was
taken away (i): and who shall declare his generati-
on?

(g) Gall of bitterness signifies the very worst state of corruption: by the bond of iniquity is meant the hardest of all bondage and slavery, even that of sinful lusts.

(h) It is not necessary to understand the word in its usual sense, it being anciently used for the great officers in the courts of eastern princes.

(i) In his state of humiliation, he was most cruelly and unjustly condemned, and who can express the wickedness of that generation of men? Or, the words may
be

C H A P. VIII.

34 on? for his life is taken from the earth. And the
 eunuch answered Philip, and said, I pray thee, of
 whom speaketh the prophet this? of himself, or of
 35 some other man? Then Philip opened his mouth,
 and began at the same scripture, and preached unto
 36 him Jesus. And as they went on *their* way, they
 came unto a certain water: and the eunuch said,
 See, *here is* water; what doth hinder me to be bap-
 37 tized? And Philip said, If thou believest with all
 thine heart, thou mayest. And he answered and said,
 38 I believe that Jesus Christ is the Son of God. And
 he commanded the chariot to stand still: and they
 went down both into the water, both Philip and the
 39 eunuch; and he baptized him. And when they
 were come up out of the water, the Spirit of the
 Lord caught away Philip, that the eunuch saw him
 40 no more: and he went on his way rejoicing. But
 Philip was found at Azotus: and passing through,
 he preached in all the cities, till he came to Cesarea.

C H A P. IX.

1 **A**ND Saul yet breathing out threatenings and
 slaughter against the disciples of the Lord, went unto
 2 the high priest, And desired of him letters to Da-
 mascus to the synagogues, that if he found any of this
 way (a), whether they were men or women, he
 3 might bring them bound unto Jerusalem. And as he
 journeyed he came near Damascus: and suddenly
 there shined round about him a light from heaven.
 4 And he fell to the earth, and heard a voice saying
 unto

be understood of the Messiah, when the gospel of salva-
 tion was preached, to signify the great happiness of the
 times. Again, they may signify the everlasting duration
 of his kingdom, although the life that he had upon
 earth is taken away. In every one of these senses, the
 prophecy is exactly fulfilled in our Lord Jesus Christ.

(a) Of this way or profession, any who were Christi-
 ans.

The A C T S.

- unto him, Saul, Saul, why persecutest thou me?
 5 And he said, Who art thou, Lord? And the Lord
 said, I am Jesus whom thou persecutest (b): *It is*
 6 hard for thee to kick against the pricks. And he
 trembling and astonished, said, Lord, what wilt thou
 have me to do? And the Lord *said* unto him, Arise,
 and go into the city, and it shall be told thee what
 7 thou must do. And the men which journeyed with
 him stood speechless, hearing a voice, but seeing no
 8 man. And Saul arose from the earth; and when
 his eyes were opened (c), he saw no man: but they
 led him by the hand, and brought *him* into Damas-
 9 cus. And he was three days without sight, and nei-
 ther did eat nor drink.
- 10 And there was a certain disciple at Damascus,
 named Ananias, and to him said the Lord in a visi-
 on, Ananias. And he said, Behold, *I am here*, Lord.
 11 And the Lord *said* unto him, Arise, and go into the
 street, which is called Straigh., and inquire in the
 house of Judas, for *one* called Saul of Tarsus: for
 12 behold, he prayeth, And hath seen in a vision a
 man named Ananias, coming in, and putting *his* hand
 13 on him, that he might receive his sight. Then A-
 nanias answered, Lord, I have heard by many of
 this man, how much evil he hath done to thy saints (d)
 14 at Jerusalem: And here he hath authority from the
 15 chief priests, to bind all that call on thy name. But
 the Lord said unto him, Go thy way: for he is a
 chosen vessel unto me, to bear my name before the
 Gen-

(b) It is as useless for thee to oppose my religion, as for an ox to kick against the goad of his driver.

(c) His eyes, though open, were so dazzled with the brightness of the glorious sight, that he was blind three days, which he spent in repentance, prayer and fasting.

(d) Saints was a common name for Christians. See *Mat. xxvii. 52.*

C H A P. IX.

Gentiles (e), and kings, and the children of Israel
 16 For I will shew him how great things he must suffer
 17 for my names sake. And Ananias (f) went his way,
 and entered into the house: and putting his hands
 on him, said, Brother Saul, the Lord (even Jesus
 that appeared unto thee in the way as thou camest)
 hath sent me, that thou mightest receive thy sight,
 18 and be filled with the holy Ghost. And immediately
 there fell from his eyes as it had been scales; and
 he received sight forthwith; and arose, and was bap-
 19 tized. And when he had received meat, he was
 strengthened. Then was Saul certain days with the
 20 disciples which were at Damascus. And straightway
 he preached Christ in the synagogues, that he is the
 21 Son of God. But all that heard *him* were amazed,
 and said, Is not this he that destroyed them which
 called on this name in Jerusalem; and came hither
 for that intent, that he might bring them bound unto
 22 the chief priests? But Saul increased the more in
 strength (g), and confounded the Jews which dwelt
 at Damascus, proving that this is the very Christ.
 23 And after that many days were fulfilled, the Jews
 24 took counsel to kill him. But their laying await was
 known of Saul: and they watched the gates day and
 25 night to kill him. Then the disciples took him by
 night, and let *him* down by the wall in a basket.
 26 And when Saul was come to Jerusalem (h), he assay-
 ed to join himself to the disciples: but they were all
 afraid of him, and believed not that he was a disci-
 ple.

H h 3

(e) A choice instrument to propagate my religion among the Gentiles.

(f) Ananias now acknowledgeth him for a brother christian.

(g) Was more confirmed in the faith and knowledge of christianity.

(h) For the first time, about three years after his conversion. See *Galat. i. 18.*

The A C T S.

- 27 ple. But Barnabas took him, and brought *him* to
the apostles, and declared unto them how he had
seen the Lord in the way, and that he had spoken to
him, and how he had preached boldly at Damascus
28 in the name of Jesus. And he was with them com-
29 ing in, and going out at Jerusalem. And he spake
boldly in the name of the Lord Jesus, and disputed
against the Grecians: but they went about to slay
30 him. *Which* when the brethren knew, they brought
him down to Cesarea, and sent him forth to Tarsus.
31 Then had the churches rest throughout all Judea
and Galilee, and Samaria, and were edified, and
walking in the fear of the Lord, and in the comfort
of the holy Ghost, were multiplied.
32 And it came to pass, as Peter passed throughout
all *quarters*, he came down also to the saints which
33 dwelt at Lydda. And there he found a certain man
named Eneas, which had kept his bed eight years,
34 and was sick of the palsy. And Peter said unto him,
Eneas, Jesus Christ maketh thee whole: arise and
35 make thy bed. And he arose immediately. And all
that dwelt at Lydda, and Saron, saw him, and turned
to the Lord.
36 Now there was at Joppa, a certain disciple named
Tabitha, which by interpretation is called Dorcas:
this woman was full of good works, and almsdeeds
37 which she did. And it came to pass in those days,
that she was sick, and died: whom when they had
38 washed, they laid *her* in an upper chamber. And
forasmuch as Lydda was nigh to Joppa, and the dis-
ciples had heard that Peter was there, they sent un-
to him two men, desiring *him* that he would not de-
39 lay to come to them. Then Peter arose, and went
with them. When he was come, they brought him
into the upper chamber: and all the widows stood
by him weeping, and shewing the coats and garments
40 which Dorcas made while she was with them. But
Peter

C H A P. IX.

Peter put them all forth, and kneeled down and prayed, and turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and when she saw
 41 Peter, she sat up. And he gave her his hand, and
 42 lift her up; and when he had called the saints and
 43 widows, presented her alive. And it was known
 throughout all Joppa; and many believed in the
 Lord. And it came to pass, that he tarried many
 days in Joppa with one Simon a tanner.

C H A P. X.

THERE was a certain man in Cesarea, called
 Cornelius, a centurion of the band called the Italian
 2 band, A devout (a) man, and one that feared God with
 all his house, which gave much alms to the people,
 3 and prayed to God alway. He saw in a vision evidently,
 about the ninth hour of the day, an angel of
 God coming in to him, and saying unto him, Corne-
 4 lius. And when he looked on him, he was afraid,
 and said, What is it, Lord? And he said unto him,
 Thy prayers and thine alms are come up for a me-
 5 morial before God. And now send men to Joppa,
 6 and call for one Simon, whose surname is Peter: He
 lodgeth with one Simon a tanner, whose house is by
 the sea side: he shall tell thee what thou oughtest to
 7 do. And when the angel which spake unto Corne-
 lius, was departed, he called two of his household ser-
 vants, and a devout soldier of them that waited on
 8 him continually: And when he had declared all
 these things unto them, he sent them to Joppa.
 9 On the morrow, as they went on their journey,
 and drew nigh unto the city, Peter went up upon
 the

(a) Devout is the word which throughout this book
 of the Acts is used for all uncircumcised Gentile con-
 verts, who had renounced idolatry and worshipped the
 true God, without submitting to the whole ceremonial
 law.

The A C T S

10 the house top to pray, about the sixth hour (b). And
he became very hungry, and would have eaten: but
11 while they made ready, he fell into a trance, And
saw heaven opened, and a certain vessel descending
unto him, as it had been a great sheet, knit at the
12 four corners, and let down to the earth: Wherein
were all manner of four-footed beasts of the earth,
and wild beasts, and creeping things, and fowls of
13 the air. And there came a voice to him, Rise, Pe-
14 ter; kill, and eat. But Peter said, Not so, Lord (c):
for I have never eaten any thing that is common or
15 unclean. And the voice *spake* unto him again the
second time, What God hath cleansed, *that* call not
16 thou common. This was done thrice: and the ves-
17 sel was received up again into heaven. Now while
Peter doubted in himself what this vision which he
had seen, should mean; behold, the men which were
sent from Cornelius, had made enquiry for Simons
18 house, and stood before the gate, And called, and
asked whether Simon; which was surnamed Peter
were lodged there.
19 While Peter thought on the vision, the Spirit said
20 unto him, Behold, three men seek thee. Arise there-
fore, and get thee down, and go with them, doubt-
21 ing nothing: for I have sent them. Then Peter
went down to the men which were sent unto him
from Cornelius; and said, Behold, I am he whom
ye seek: what *is* the cause wherefore ye are come?
22 And they said, Cornelius the centurion, a just man,
and one that feareth God, and of good report among
all the nation of the Jews, was warned from God by
an holy angel, to send for thee into his house, and to
23 hear words of thee. Then called he them in, and
lodged

(b) The sixth hour was twelve o'clock at noon.

(c) By common food the Jews meant such as was eaten by the Gentiles, but forbidden by the law of Moses to the Jews, to whom it was therefore unclean.

C H A P. X.

lodged *them*. And on the morrow Peter went away with them, and certain brethren *(d)* from Joppa accompanied him. And the morrow after they entered into Cesarea: and Cornelius waited for them, and had called together his kinsmen and near friends.
 24 And as Peter was coming in, Cornelius met him,
 25 and fell down at his feet, and worshipped *him*. But Peter took him up, saying, Stand up *(e)*; I myself
 26 also am a man. And as he talked with him, he went
 27 in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath shewed me, that I should not call any man common
 28 or unclean *(f)*. Therefore came I *unto you* without gain saying, as soon as I was sent for: I ask therefore
 29 for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour *(g)*, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright cloathing,
 30 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.
 31 Send therefore to Joppa, and call hither Simon whose surname is Peter; he is lodged in the house of *one* Simon a tanner, by the sea side; who when he cometh, shall speak unto thee. Immediately therefore I
 32 sent to thee; and thou hast well done that thou art
 33 come.

(d) Certain brethren; that is, certain fellow christians.

(e) Observe here that St. Peter refused to be worshipped; nor can he be supposed in his glorified state to desire, or accept that worship which he intimates in this passage ought to be paid to God alone, and not to man or any creature.

(f) See *John* xviii. 28.

(g) That hour being the sixth or noon, the ninth was three o'clock after noon.

The A C T S.

come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

- 34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons;
35 But in every nation; he that feareth him, and work-
36 eth righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace (*h*) by Jesus Christ, (he is Lord of all,)
37 That word (*I say*), you know, which was published throughout all Judea, and began from Galilee after
38 the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was
39 with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him
40 God raised up the third day, and shewed him openly,
41 Not to all the people, but unto witnesses, chosen before of God, *even* to us, who did eat and drink with
42 him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the judge of
43 quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.
44 While Peter yet spake these words, the holy Ghost fell on all them which heard the word. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the
45 Gentiles also was poured out the gift of the holy
46 Ghost. For they heard them speak with tongues,
47 and magnify God. Then answered Peter, Can any man

(*h*) Peace signifies forgiveness, and reconciliation with God.

C H A P. X.

man forbid water (*i*), that these should not be baptized, which have received the holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

C H A P. XI.

1 **A**ND the apostles and brethren that were in Judea, heard that the Gentils had also received the
2 word of God. And when Peter was come up to Jerusalem, they that were of the circumcision con-
3 tended with him, Saying, Thou wentest into men
4 uncircumcised (*a*), and didst eat with them. But Peter rehearsed *the matter* from the beginning, and
5 expounded (*b*) *it* by order unto them, saying, I was in the city of Joppa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners;
6 and it came even to me. Upon the which when I had fastened mine eyes, I considered, and saw four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice
7 saying

(*i*) Water baptism, you see is necessary, even after receiving the holy Ghost.

(*a*) The Christians who had been converted from Judaism, took upon them to call St. Peter to account.

But would they have dared to do this, and to contend with him, had he then been acknowledged for supreme head of the church, and infallible judge of controversies? That doctrine was certainly unknown in those days. Nor doth St. Peter's conduct countenance such an opinion; for instead of silencing them by his authority, he patiently pleads his cause before them, and convinceth their understanding by his reasoning.

Observe the mischief of narrow prejudices in matters of religion. Men who are blinded with partiality to their own sect, are apt to condemn others for the most innocent and laudable actions.

(*b*) Regularly expounded the several particulars.

The A C T S.

8 saying unto me, Arise, Peter ; slay, and eat. But I
 said, Not so, Lord : for nothing common or unclean
 9 hath at any time entered into my mouth. But the
 voice answered me again from heaven, What God
 10 hath cleansed, *that* call not thou common. And this
 was done three times : and all were drawn up again
 11 into heaven. And behold, immediately there were
 three men already come unto the house where I was,
 12 sent from Cesarea unto me. And the Spirit bade me
 go with them, nothing doubting. Moreover, these six
 brethren accompanied me, and we entered into the
 13 man's house (c) ; And he shewed us how he had
 seen an angel in his house, which stood and said unto
 him, Send men to Joppa, and call for Simon, whose
 14 surname is Peter : Who shall tell thee words, where-
 15 by thou and all thy house shall be saved. And as I
 began to speak, the holy Ghost fell on them, as on
 16 us at the beginning. Then remembered I the word
 of the Lord, how that he said, John indeed baptized
 with water ; but ye shall be baptized with the holy
 17 Ghost. Forasmuch then as God gave them the like
 gift as *he did* unto us, who believed on the Lord Je-
 sus Christ, what was I that I could withstand God ?
 18 When they heard these things, they held their peace,
 and glorified God, saying, Then hath God also to
 the Gentiles granted repentance unto life.
 19 Now they which were scattered abroad upon the
 persecution that arose about Stephen, travelled as far
 as Phenice, and Cyprus, and Antioch, preaching the
 20 word to none but unto the Jews only (d). And
 some of them were men of Cyprus and Cyrene,
 which when they were come to Antioch, spake unto
 21 the Grecians, preaching the Lord Jesus. And the
 hand

(c) See Chap. x. 23.

(d) See Chap. viii. 4.

C H A P. XI.

hand of the Lord (*e*) was with them: and a great number believed, and turned unto the Lord.

- 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch:
- 23 Who when he came, and had seen the grace of God (*f*), was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.
- 24 For he was a good man, and full of the holy Ghost, and of faith: and much people was added unto the
- 25 Lord. Then departed Barnabas to Tarsus, for to
- 26 seek Saul. And when he had found him, he brought him unto Antioch (*g*). And it came to pass, that a whole year they assembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch.
- 27 And in these days came prophets from Jerusalem
- 28 unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.
- 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which
- 30 dwelt in Judea. Which also they did (*h*), and sent it to the elders by the hands of Barnabas and Saul.

C H A P.

(*e*) The hand of the Lord is the power of working miracles.

(*f*) How gracious God had been to them.

(*g*) Hence it appears that the church of Antioch was not founded by St. Peter, for he remained at Jerusalem, but by Paul and Barnabas.

(*h*) This was St. Paul's second journey to Jerusalem, about eight years after his conversion.

1 **N**OW about that time, Herod (a) the king stretched forth *his* hands to vex certain of the church.
 2 And he killed James the brother of John with the
 3 sword. And because he saw it pleased the Jews, he proceeded further, to take Peter also. (Then were
 4 the days of unleavened bread.) (b) And when he had apprehended him, he put him in prison, and delivered him to four quaternions (c) of soldiers to keep him, intending after Easter to bring him forth to the
 5 people. Peter therefore was kept in prison (d); but prayer was made without ceasing of the church unto
 6 God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains (e);
 7 and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly.
 8 ly. And his chains fell off from *his* hands. And the angel said unto him, Gird thyself; bind on thy sandals: And so he did. And he saith unto him, Cast thy
 9 garments about thee (f), and follow me. And he went out and followed him, and wist not that it was true which was done by the angel: but thought he
 10 saw a vision. When they were past the first and the second

(a) Herod Agrippa, grandson of Herod the great.

(b) The days of unleavened bread were the Passover. Luke xxii. 1. The season which we now call Easter.

(c) A quaternion is a band of four; so that the prison guard consisted of sixteen soldiers.

(d) Peter was kept in prison till after the Passover, lest the people might have then begged for his release, according to their usual privilege. Mat. xxvii. 15.

(e) Fastened by a chain to a soldier on each side.

(f) The loose upper garment, or cloak which they wore when they went out, but not within doors.

C H A P. XII.

- second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said,
- 11 Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the
- 12 Jews. And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying. And as Peter knocked at the
- 13 door of the gate, a damsel came to hearken, named
- 14 Rhoda. And when she knew Peters voice, she opened not the gate for gladness, but ran in, and told
- 15 how Peter stood before the gate. And they said unto her, 'Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel (g).
- 16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.
- 17 But he beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And
- 18 he departed, and went into another place. Now as soon as it was day, there was no small stir among
- 19 the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.
- 20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the kings chamberlain their

(g) His apparition; concluding Peter to have been put to death in the prison.

The A C T S.

their friend, desired peace; because their country
21 was nourished by the kings *country*. And upon a set
day, Herod arrayed in royal apparel, sat upon his
22 throne, and made an oration unto them. And the
people gave a shout, *saying*, *It is* the voice of a god,
23 and not of a man. And immediately the angel of
the Lord smote him, because he gave not God the
glory: and he was eaten of worms, and gave up the
ghost.

24 But the word of God grew and multiplied. And
25 Barnabas and Saul returned from Jerusalem, when
they had fulfilled *their* ministry, and took with them
John, whose surname was Mark.

C H A P. XIII.

1 **N**OW there were in the church that was at An-
tioch, certain prephets and teachers; as Barnabas,
and Simeon, that was called Niger, and Lucius of
Cyrene, and Manaen, which had been brought up
2 with Herod the tetrarch, and Saul. As they mini-
stred to the Lord, and fasted (a), the holy Ghost said,
Separate me Barnabas and Saul, for the work where-
3 unto I have called them. And when they had fast-
ed and prayed, and laid their hands on them, they
sent *them* away.

4 So they being sent forth by the holy Ghost, de-
parted unto Seleucia; and from thence they sailed
5 to Cyprus. And when they were at Salamis, they
preached the word of God in the synagogues of the
Jews: and they had also John (b) to *their* minister.
6 And when they had gone through the isle unto Pa-
phos, they found a certain forcerer, a false prophet, a
7 Jew, whose name was Barjesus: Which was with
the deputy of the country, Sergius Paulus, a prudent
man;

(a) Whilst they were engaged in a course of devotion and fasting.

(b) That John, whose surname was Mark (Chap. xii. 12. 25.), viz. the Evangelist, was chosen by St. Paul and Barnabas, to assist them in their ministry.

C H A P. XIII.

man; who called for Barnabas and Saul, and desired
 8 to hear the word of God. But Elym is the sorcerer
 (for so is his name by interpretation) withstood them,
 seeking to turn away the deputy from the faith.
 9 Then Saul (*c*) (who also *is called* Paul) filled with
 10 the holy Ghost, set his eyes on him, And said, O
 full of all subtilty and all mischief, thou child of the
 devil, thou enemy of all righteousness, wilt thou not
 11 cease to pervert the right ways of the Lord? And
 now behold the hand of the Lord *is* upon thee, and
 thou shalt be blind, not seeing the sun for a season.
 And immediately there fell on him a mist and a dark-
 ness; and he went about seeking some to lead him
 12 by the hand. Then the deputy, when he saw what
 was done, believed, being astonished at the doctrine
 13 of the Lord. Now when Paul and his company
 loosed from Paphos, they came to Perga in Pam-
 phylia: and John departing from them, returned to
 Jerusalem (*d*).
 14 But when they departed from Perga, they came
 to Antioch in Pisidia, and went into the synagogue
 15 on the sabbath-day, and sat down. And after the
 reading of the law and the prophets, the rulers of
 the synagogue sent unto them, saying, Ye men *and*
 brethren, if ye have any word of exhortation for the
 16 people, say on (*e*). Then Paul stood up, and beck-
 oning

(*c*) Saul was from this time called Paul, having taken that name in honour of the governor of Cyprus, who was his first considerable convert.

(*d*) Mark chose rather to be with St. Peter at Jerusalem; and the affection between them was reciprocal, for St. Peter calls him in the conclusion of his first epistle his son, which means his faithful and beloved disciple.

(*e*) See Luke iv. 17.

The A C T S.

oning with *his* hand, said, Men of Israel, and ye that
 17 fear God (*f*), give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.
 18 And about the time of forty years suffered he (*g*)
 19 their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that, he gave unto *them* judges, about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after
 23 mine own heart, which shall fulfil all my will. Of this mans seed hath God according to *his* promise,
 24 raised unto Israel a Saviour Jesus: When John had first preached before his coming, the baptism of repentance to all the people of Israel. And as John (*h*) fulfilled his course, he said, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to
 26 loose. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God,
 27 to you is the word of this salvation sent (*i*). For they that dwell at Jerusalem, and their rulers, because

(*f*) Ye that believe in and worship the one true God, though ye do not keep the whole ceremonial law of the Jews. These are called religious Profelytes. Verse 43. Chap. ii. 10.

(*g*) Patiently bore with their behaviour, as a nurse bears with the frowardness of an infant.

(*h*) St John baptist. Luke iii. 16.

(*i*) As in verse 16.

C H A P. XIII.

cause they knew him not, nor yet the voices of the
 prophets which are read every sabbath-day (*k*), they
 28 have fulfilled *them* in condemning *him*. And though
 they found no cause of death *in him* (*l*), yet desired
 29 they Pilate that he should be slain. And when they
 had fulfilled all that was written of him, they took
him down from the tree, and laid *him* in a sepulchre.
 30 But God raised him from the dead: And he was
 31 seen many days of them which came up with him
 from Galilee to Jerusalem, who are his witnesses un-
 32 to the people. And we declare unto you glad tidings,
 how that the promise which was made unto the fa-
 33 thers, God hath fulfilled the same unto us their
 children, in that he hath raised up Jesus again; as it
 is also written in the second psalm, Thou art my son,
 34 this day have I begotten thee. And as concerning
 that he raised him up from the dead, *now* no more
 to return to corruption, he said on this wise, I will
 35 give you the sure mercies of David. Wherefore he
 saith also in another *psalm*, Thou shalt not suffer
 36 thine holy One to see corruption. For David, after
 he had served his own generation by the will of God,
 fell on sleep, and was laid unto his fathers, and saw
 37 corruption: But he whom God raised again, saw
 no corruption.
 38 Be it known unto you therefore, men *and* brethren,
 that through this man is preached unto you the for-
 39 giveness of sins: And by him all that believe are jus-
 tified from all things, from which ye could not be
 40 justified by the law of Moses. Beware therefore,
 lest that come upon you which is spoken of in the
 41 prophets, Behold, ye despisers, and wonder, and
 perish:

(*k*) Lessons as well out of the prophets as the law
 were read on the sabbath-days (verse 15), whereas on
 other days out of the law only.

(*l*) They could not prove what they accused him of.

The A C T S.

perish: for I work a work in your days, a work
which you shall in no wise believe, though a man
42 declare it unto you. And when the Jews were gone
out of the synagogue, the Gentiles besought that
these words might be preached to them the next
43 sabbath. Now when the congregation was broken
up, many of the Jews and religious Profelytes fol-
lowed Paul and Barnabas; who speaking to them,
persuaded them to continue in the grace of God *(n)*.
44 And the next sabbath-day came almost the whole
45 city together to hear the word of God. But when
the Jews saw the multitudes, they were filled with
envy, and spake against those things which were
spoken by Paul, contradicting and blaspheming.
46 Then Paul and Barnabas waxed bold, and said, It
was necessary that the word of God should first have
been spoken to you: but seeing ye put it from you,
and judge yourselves unworthy of everlasting life, lo,
47 we turn to the Gentiles. For so hath the Lord
commanded us, *saying*, I have set thee to be a light
of the Gentiles, that thou shouldest be for salvation
48 unto the ends of the earth. And when the Gentiles
heard this, they were glad, and glorified the word
of the Lord: and as many as were ordained to eter-
49 nal life *(n)*, believed. And the word of the Lord
50 was published throughout all the region. But the
Jews stirred up the devout and honourable women,
and the chief men of the city, and raised persecution
against Paul and Barnabas, and expelled them out
51 of their coasts. But they shook off the dust of their
52 feet against them, and came unto Iconium. And
the disciples were filled with joy, and with the holy
Ghost.

C H A P.

(m) To continue stedfast in the profession which God
had given them grace to embrace. Chap. xiv. 22.

(n) As many as were duly prepared and disposed in
their hearts for the doctrine of eternal life, they with
readiness received the word (as in Chap. xvii. 11.), and
became christians.

C H A P. XIV.

1 **AND** it came to pass in Iconium, that they went
 2 both together into the synagogue of the Jews, and so
 3 spake, that a great multitude both of the Jews, and
 4 also of the Greeks, believed. But the unbelieving
 5 Jews stirred up the Gentiles, and made their minds
 6 evil affected against the brethren. Long time there-
 7 fore abode they speaking boldly in the Lord, which
 8 gave testimony unto the word of his grace, and grant-
 9 ed signs and wonders to be done by their hands. But
 10 the multitude of the city was divided: and part held
 11 with the Jews, and part with the apostles. And
 12 when there was an assault made both of the Gentiles,
 13 and also of the Jews, with their rulers, to use *them*
 14 despitefully, and to stone them, They were aware
 15 of *it*, and fled unto Lystra and Derbe, cities of Ly-
 16 caonia, and unto the region that lieth round about:
 17 And there they preached the gospel.

18 And there sat a certain man at Lystra, impotent
 19 in his feet, being a cripple from his mothers womb,
 20 who never had walked. The same heard Paul
 21 speak: who stedfastly beholding him, and percei-
 22 ving that he had faith to be healed (*a*), Said with a
 23 loud voice, Stand upright on thy feet. And he leaped
 24 and walked. And when the people saw what Paul
 25 had done, they lift up their voices, saying in the
 26 speech of Lycaonia, The gods are come down to us
 27 in the likeness of men. And they called Barnabas,
 28 Jupiter; and Paul, Mercurius, because he was the
 29 chief speaker. Then the priest of Jupiter which
 30 was before their city (*b*), brought oxen and garlands
 31 unto

(*a*) By the power of discerning spirits, St. Paul knew him to be of an honest and religious disposition, and to have a sincere faith in Christ.

(*b*) Whose temple was at the entrance into their town.

The A C T S.

unto the gates, and would have done sacrifice with
14 the people. *Which* when the apostles, Barnabas and
Paul heard *of*, they rent their clothes, and ran in a-
15 mong the people, crying out, And saying, Sirs,
why do ye these things? we also are men of like
passions with you (*c*), and preach unto you, that ye
should turn from these vanities unto the living God,
which made heaven, and earth, and the sea, and all
16 things that are therein: Who in times past suffered
17 all nations to walk in their own ways. Nevertheless
he left not himself without witness, in that he did
good, and gave us rain from heaven, and fruitful
seasons (*d*), filling our hearts with food and gladness.
18 And with these sayings scarce restrained they the
people, that they had not done sacrifice unto them.
19 And there came thither certain Jews from Anti-
och and Iconium, who persuaded the people, and
having stoned Paul, drew *him* out of the city, sup-
20 posing he had been dead. Howbeit, as the disciples
stood round about him, he rose up, and came into
the city: and the next day he departed with Barna-
21 bas to Derbe. And when they had preached the
gospel to that city, and had taught many, they re-
turned again to Lystra, and to Iconium, and Anti-
22 och, Confirming the souls of the disciples, and ex-
horting them to continue in the faith (*e*), and that
we must through much tribulation enter into the
23 kingdom of God (*f*). And when they had ordained
them elders in every church, and had prayed with
fasting, they commended them to the Lord, on whom
they.

(*c*) We are not gods, but mortal men like yourselves.

(*d*) These being proofs of the power and goodness
of his providence.

(*e*) See Chap. xiii. 23.

(*f*) Teaching and forewarning, that in these times they
who would become christians (*Mark* xii 34.), must ex-
pect trouble and persecution.

C H A P. XIV.

24 they believed. And after they had passed through-
 25 out Pisidia, they came to Pamphylia. And when
 they had preached the word in Perga, they went
 26 down into Attalia: And thence sailed to Antioch (g),
 from whence they had been recommended to the
 grace of God, for the work which they fulfilled.
 27 And when they were come and had gathered the
 church together, they rehearsed all that God had
 done with them, and how he had opened the door
 28 of faith unto the Gentiles (h). And there they abode
 long time with the disciples.

C H A P. XV.

1 **AND** certain men which came down from Judea
 taught the brethren, and said, Except ye be circum-
 cised after the manner of Moses ye cannot be saved.
 2 When therefore Paul and Barnabas had no small
 dissention and disputation with them, they determined
 that Paul and Barnabas, and certain other of them,
 should go up to Jerusalem unto the apostles and el-
 3 ders about this question. And being brought on their
 way by the church (a), they passed through Phe-
 nix, and Samaria, declaring the conversion of the
 Gentiles: and they caused great joy unto all the
 4 brethren. And when they were come to Jerusa-
 lem (b), they were received of the church, and of
 the apostles and elders, and they declared all things
 5 that God had done with them. But there rose up
 certain of the sect of the Pharisees which believed,
 saying

(g) Not the city of that name mentioned, verse 11,
 but another, and much more considerable, in Syria,
 called great Antioch.

(h) Had given the gentiles an opportunity of be-
 lieving in him, and entering into his church.

(a) By the church, that is, by the whole body of chris-
 tians in that place. *Mat. xviii. 17. Chap. viii. 3.*

(b) This was St. Paul's third journey to Jerusalem, a-
 bout seventeen years after his conversion.

The A C T S.

saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

- 6 And the apostles and elders came together for to
7 consider of this matter. And when there had been much disputing, Peter rose up and said unto them, Men *and* brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth (*c*) should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the holy Ghost, even as *he did* unto us: And put no difference between us and them (*d*), purifying their hearts by
10 faith. Now therefore why tempt ye God (*e*), to put a yoke upon the neck of the disciples, which
11 neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.
12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.
13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me.
14 Simeon (*f*) hath declared how God at the first did visit the Gentiles, to take out of them a people for
his

(*c*) Cornelius the centurion was the first Heathen convert (Chap. x.), about eight years before this time.

(*d*) The gift of the holy Ghost was a proof that they were effectually purified in the sight of God by faith, and needed not circumcision to secure his favour.

(*e*) Why then will you not acquiesce in the good pleasure of God, but compel them to submit to greater burdens than he requires, as if you distrusted the wisdom, or resolved to oppose the course of his providence?

(*f*) Simeon is the same as Simon, that is St. Peter.

God is said to visit, when he blesteth, as well as when he punisheth. *Gen. xxi. 1. Luke i. 68. xix. 44.*

C H A P. XV.

- 15 his name. And to this agree the words of the pre-
 16 phets; as it is written, After this I will return, and
 will build again the tabernacle of David, which is
 fallen down: and I will build again the ruins there-
 17 of, and I will set it up: That the residue of men
 might seek after the Lord, and all the Gentiles, up-
 on whom my name is called, saith the Lord, who
 18 doeth all these things. Known unto God are all
 19 his works from the beginning of the world. Where-
 fore my sentence is (*g*), that we trouble not them,
 which from among the Gentiles are turned to God:
 20 But that we write unto them that they abstain from
 pollutions of idols, and *from* fornication, and *from*
 21 things strangled, and *from* blood. For Moses of old
 time hath in every city them that preach him (*h*),
 being read in the synagogues every sabbath-day.
 22 Then pleased it the apostles and elders, with the
 whole church, to send chosen men of their own
 company to Antioch, with Paul and Barnabas;
namely,

(*g*) I declare my opinion, I give my vote. Observe here, that this important question was determined according to St. James's opinion, who seems to have presided in this meeting, as bishop of Jerusalem, even in the presence of St. Peter, who you see claimed no authority or preeminence over his brethren. Much less can the bishop of Rome claim any, although he could make out his succession to St. Peter, ever so plainly.

(*h*) Our blessed Saviour hath expressly and fully declared the lawfulness of eating any kind of meat without exception (*Mat. xv. 17.*), which ought to remove from our minds all scruples about eating any manner of wholesome food: and St. James plainly meant his restriction for those times, whilst Jewish prejudices remained in their full strength; as the Jews might have been apt to take offence, had they seen Christians indulge themselves in meat forbidden by Moses.

The A C T S.

namely, Judas, surnamed Barsabas, and Silas, chief
23 men among the brethren. And wrote letters by them
after this manner, The apostles, and elders, and
brethren send greeting unto the brethren which are
of the Gentiles in Antioch, and Syria, and Cilicia.
24 Forasmuch as we have heard, that certain which
went out from us have troubled you with words,
subverting your souls, saying, *Ye must* be circumci-
sed, and keep the law; to whom we gave no *such*
25 commandment: It seemed good unto us, being as-
sembled with one accord, to send chosen men unto
26 you, with our beloved Barnabas and Paul; Men
that have hazarded their lives, for the name of our
27 Lord Jesus Christ. We have sent therefore Judas
and Silas, who shall also tell *you* the same things by
28 mouth. For it seemed good to the holy Ghost (*i*),
and to us, to lay upon you no greater burthen than
29 these necessary things; That ye abstain from meats
offered to idols, and from blood, and from things
strangled, and from fornication: from which if ye
30 keep yourselves, ye shall do well. Fare ye well. So
when they were dismissed, they came to Antioch:
and when they had gathered the multitude together,
31 they delivered the epistle. *Which* when they had
32 read, they rejoiced for the consolation (*k*). And Ju-
das and Silas being prophets (*l*) also themselves, ex-
horted the brethren with many words, and confirmed
33 *them*. And after they had tarried *there* a space, they
were

(*i*) It seemed good to the holy Ghost, to exempt them from the yoke of the ceremonial law, by descending on them equally as on circumcised Jews. Ver. 8.

(*k*) For the comfort they had in knowing that they were delivered from the necessity of circumcision, and the other ceremonies of the law.

(*l*) The word Prophet, is not only used for one who foretold things to come, but for a teacher, who by the immediate assistance of the holy Ghost, instructed men in the way of salvation.

C H A P. XV.

were let go in peace from the brethren unto the
 34 postles. Notwithstanding it pleased Silas to abide
 35 there still. Paul also and Barnabas continued in An-
 tioch, teaching and preaching the word of the Lord,
 with many others also.

36 And some days after, Paul said unto Barnabas,
 Let us go again and visit our brethren, in every city
 where we have preached the word of the Lord, *and*
 37 *see* how they do. And Barnabas determined to take
 38 with them John, whose surname was Mark (*m*). But
 Paul thought not good to take him with them, who
 departed from them from Pamphylia, and went not
 39 with them to the work. And the contention was so
 sharp between them, that they departed asunder one
 from the other: and so Barnabas took Mark, and
 40 sailed unto Cyprus; And Paul chose Silas, and de-
 parted, being recommended by the brethren unto the
 41 grace of God. And he went through Syria and Ci-
 licia, confirming the churches.

C H A P. XVI.

1 **T**HEN came he to Derbe and Lystra: and be-
 hold, a certain disciple was there, named Timotheus,
 the son of a certain woman, which was a Jewess,
 2 and believed (*a*); but his father *was* a Greek: Which
 was well reported of by the brethren that were at
 3 Lystra and Iconium. Him would Paul have to go
 forth with him; and took and circumcised him, be-
 cause of the Jews which were in those quarters: for
 4 they knew all that his father was a Greek. And as
 they went through the cities, they delivered them
 the decrees for to keep, that were ordained of the a-
 5 postles and elders which were at Jerusalem. And so
 were the churches established in the faith, and in-
 6 creased in number daily. Now when they had gone
 throughout Phrygia, and the region of Galatia, and

K k 2

were

(*m*) St. Mark, the Evangelist. See Chap. xiii. 5.

(*a*) His mother was a convert from Judaism; but
 his father was a Gentile.

The A C T S.

were forbidden of the holy Ghost to preach the word
 7 in Asia, After they were come to Mysia, they as-
 8 sayed to go into Bithynia: but the Spirit suffered
 9 them not. And they passing by Mysia, came down
 to Troas. And a vision appeared to Paul in the
 night: There stood a man of Macedonia, and pray-
 ed him, saying, Come over into Macedonia, and
 10 help us. And after he had seen the vision, immedi-
 ately we endeavoured to go into Macedonia, assured-
 ly gathering, that the Lord had called us for to preach
 11 the gospel unto them. Therefore loosing from Troas,
 we came with a straight course to Samothracia, and
 12 the next *day* to Neapolis; And from thence to Phi-
 lippi, which is the chief city of that part of Mace-
 donia, *and* a colony (*b*): and we were in that city a-
 13 biding certain days. And on the sabbath we went
 out of the city by a river-side, where prayer was
 wont to be made; and we sat down, and spake unto
 the women which resorted *thither*.

14 And a certain woman named Lydia, a seller of
 purple, of the city of Thyatira, which worshipped
 God (*c*), heard *us*: whose heart the Lord opened
 that she attended unto the things which were spoken
 of Paul. And when she was baptized, and her hous-
 15 hold, she besought *us*, saying, If ye have judged me
 to be faithful to the Lord, come into my house and
 abide *there*. And she constrained us (*d*).

16 And it came to pass, as we went to prayer, a cer-
 tain damsel, possessed with a spirit of divination, met
 us, which brought her masters much gain by sooth-
 17 saying. The same followed Paul and us, and cried,
 saying, These men are the servants of the most high
 18 God, which shew unto us the way of salvation. And
 this did she many days. But Paul being grieved,
 turned

(*b*) A colony from Rome.

(*c*) Who had renounced idolatry, and worshipped
 only the one true God. See Chap. ii. 10.

(*d*) She prevailed by kind entreaty. See *Luke* xiv. 23.

C H A P. XVI.

turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers,
20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,
21 And teach customs which are not lawful for us to receive, neither to observe, being Romans (e). And the multitude rose up together against them: and the magistrates rent off their clothes (f), and commanded
22 to beat *them*. And when they had laid many stripes upon them, they cast *them* into prison, charging the
23 jaylor to keep them safely. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

24 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
25 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every ones
26 bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.
27 But Paul cried with a loud voice, saying, Do thyself
28 no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell
29 down before Paul and Silas; And brought them out, and said, Sirs, what must I do to be

(e) Being a colony from Rome, and as such to the laws of the Romans. Verse 12.

(f) Tore off the clothes from the backs of Paul and Silas, thus stripping them with violence to their being scourged.

The A C T S.

31 And they said, Believe on the Lord Jesus Christ, and
32 thou shalt be saved, and thy house. And they spake
33 unto him the word of the Lord, and to all that were
34 in his house. And he took them the same hour of
35 the night, and washed *their* stripes; and was bapti-
36 zed, he and all his, straightway. And when he had
37 brought them into his house, he set meat before
38 them, and rejoiced, believing in God with all his
39 house. And when it was day, the magistrates sent
40 the serjeants, saying, Let those men go. And the
keeper of the prison told this saying to Paul, The
magistrates have sent to let you go: now therefore
depart, and go in peace. But Paul said unto them,
They have beaten us openly uncondemned, being
Romans (*g*), and have cast us into prison; and now do
they thrust us out privily? nay verily; but let them
come themselves and fetch us out. And the ser-
jeants told these words unto the magistrates: and they
feared when they heard that they were Romans. And
they came and besought them, and brought *them*
out, and desired *them* to depart out of the city. And
they went out of the prison, and entered into *the house*
of Lydia: and when they had seen the brethren, they
comforted them, and departed.

C H A P. XVII.

1 **N**OW when they had passed through Amphipo-
2 lis, and Apollonia, they came to Thessalonica, where
3 was a synagogue of the Jews. And Paul, as his
4 manner was, went in unto them, and three sabbath-
days reasoned with them out of the scriptures, Open-
ing and alleging, that Christ must needs have suf-
fered, and risen again from the dead: and that this
Jesus whom I preach unto you, is Christ. And some
of them believed, and consorted with Paul and Silas:
and of the devout Greeks a great multitude, and of
the chief women not a few.

But

(*g*) It was not lawful to scourge a Roman citizen.
See Chap. xxii. 25.

C H A P. XVII.

- 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and
6 sought to bring them out to the people. And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the world upside-down, are come
7 hither also; Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, That
8 there is another king, *one* Jesus. And they troubled the people, and the rulers of the city, when they
9 heard these things. And when they had taken security of Jason, and of the other, they let them go.
- 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*,
11 went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things
12 were so. Therefore many of them believed: also of honourable women which were Greeks, and of men
13 not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up
14 the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas
15 and Timotheus abode there still. And they that conducted Paul, brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.
- 16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly
17 given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met
18 with them. Then certain philosophers of the Epicu-

The A C T S.

Epicureans, and of the Stoicks (a) encountered him: and some said, What will this babler say? either some, He seemed to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him
19 unto Areopagus (b), saying, May we know what this
20 new doctrine, whereof thou speakest, is? For thou
bringest certain strange things to our ears: we would
21 know therefore what these things mean. (For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)
22 Then Paul stood in the midst of Mars-hill, and said, Ye men of Athens, I perceive that in all things
23 ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, **TO THE UNKNOWN GOD.** Whom therefore ye ignorantly worship, him declare
24 I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:
25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all life, and
26 breath, and all things; And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: That they
27 should seek the Lord, if haply they might feel after him, and find him, though he be not far from every
28 one of us: For in him we live, and move, and have our being; as certain also of your own poets have
said,

(a) The Epicureans denied the divine Providence, and a future state. The Stoicks held virtue to be, in all possible cases, its own reward, and vice its own punishment, and so looked no further than this world.

(b) An hill in Athens, upon which the highest court of justice was held. It is called Mars-hill, Verse 22.

C H A P. XVII.

29 said, For we are also his off-spring. Forasmuch
 then as we are the off-spring of God, we ought not
 to think that the Godhead is like unto gold, or sil-
 30 ver, or stone graven by art and mans device. And
 the times of this ignorance God winked at; but now
 31 commandeth all men every where to repent: Because
 he hath appointed a day in the which he will judge
 the world in righteousness, by *that* man whom he
 hath ordained; whereof he hath given assurance un-
 to all men, in that he hath raised him from the dead.
 32 And when they heard of the resurrection of the
 dead, some mocked: and others said, We will hear
 33 thee again of this matter. So Paul departed from
 34 among them. Howbeit, certain men clave unto
 him, and believed: among the which *was* Diony-
 sius the Areopagite, and a woman named Damaris,
 and others with them.

C H A P. XVIII.

1 **A**FTER these things, Paul departed from Athens,
 2 and came to Corinth; And found a certain Jew
 named Aquila, born in Pontus, lately come from
 Italy, with his wife Priscilla (because that Claudius
 had commanded all Jews to depart from Rome), and
 3 came unto them. And because he was of the same
 craft (*a*), he abode with them, and wrought (for by
 4 their occupation they were tent makers.) And he
 reasoned in the synagogue every sabbath, and persua-
 5 ded the Jews, and the Greeks. And when Silas
 and Timotheus were come from Macedonia, Paul
 was pressed in spirit, and testified to the Jews, that
 6 Jesus was Christ. And when they opposed them-
 selves, and blasphemed, he shook *his* raiment (*b*), and
 said

(*a*) It was usual for persons of the best education to learn some handicraft trade.

(*b*) In case of great emotion and anxiety of mind, the Jews used to throw open the upper garment, and shake

The A C T S.

said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

- 7 And he departed thence, and entered into a certain mans house, named Iustus, one that worshipped God *(c)*, whose house joined hard to the synagogue.
- 8 And Crispus the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians, hearing, believed, and were baptized.
- 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in
- 10 this city. And he continued *there* a year and six months, teaching the word of God among them.
- 12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against
- 13 Paul, and brought him to the judgment-seat, saying, This fellow persuadeth men to worship God
- 14 contrary to the law. And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I should bear with you:
- 15 But if it be a question of words and names, and of your law, look ye *to it*; for I will be no judge of
- 16 such matters. And he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the
- 17 chief ruler of the synagogue, and beat him before the judgment-seat: and Gallio cared for none of those things.
- 18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn *his* head in Cenchrea: for he had a
- vow.

shake it at any person they were displeased with. Chap. xxii. 28.

(c) See Chap. ii. 10.

C H A P. XVIII.

19 vow. And he came to Ephesus, and left them there;
but he himself entered into the synagogue, and rea-
20 soned with the Jews. When they desired him to tarry
21 longer time with them, he consented not: But bade
them farewell, saying, I must by all means keep this
feast that cometh *(d)*, in Jerusalem: but I will return
again unto you, if God will. And he sailed from
22 Ephesus. And when he had landed at Cesarea, and
gone up *(e)* and saluted the church, he went down
23 to Antioch. And after he had spent some time *there*,
he departed, and went over all the country of Gala-
tia and Phrygia in order, strengthening all the disci-
ples.

24 And a certain Jew named Apollos, born at Alex-
andria, an eloquent man, and mighty in the scrip-
25 tures, came to Ephesus. This man was instructed
in the way of the Lord; and being fervent in the
spirit, he spake and taught diligently the things of the
26 Lord, knowing only the baptism of John *(f)*. And he
began to speak boldly in the synagogue. Whom
when Aquila and Priscilla had heard, they took him
unto them, and expounded unto him the way of
27 God more perfectly. And when he was disposed to
pass into Achaia, the brethren wrote, exhorting the
disciples to receive him; who, when he was come,
helped them much which had believed *(g)* through
grace.

(d) The passover.

(e) Gone up to Jerusalem. This was his fourth
journey thither, and about twenty one years after his
conversion.

(f) The doctrine into which St. John baptized his
disciples, viz. the necessity of repentance and faith in
the Messiah then about to appear. Chap. xix. 4.

(g) By means of the gifts of eloquence and know-
ledge, which God had graciously bestowed on him, he
greatly assisted the new converts, in their religion.

The A C T S.

28 grace. For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures, that Jesus was Christ.

C H A P. XIX.

1 **A**ND it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus (*a*): and finding certain disciples, He said unto them, Have ye received the holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any
3 holy Ghost (*b*). And he said unto them, Unto what then were ye baptized? And they said, Unto Johns
4 baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come
5 after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the
6 Lord Jesus (*c*). And when Paul had laid *his* hands upon them, the holy Ghost came on them; and they
7 spake with tongues, and prophesied (*d*). And all the
8 men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God (*e*). But when divers were
9 hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school

(*a*) St. Paul having been at Jerusalem, came back to Ephesus.

(*b*) The question being whether they had received the gifts of the holy Ghost; their answer must be concerning those gifts, and not the person of the holy Ghost.

(*c*) Into the faith and obedience of the christian religion, and in the form appointed by the Lord Jesus.

(*d*) Instructed others. See Chap. xv. 32.

(*e*) See Chap. i. 3.

C H A P. XIX.

10 school of one Tyrannus (*f*). And this continued
by the space of two years; so that all they which
dwelt in Asia, heard the word of the Lord Jesus,
11 both Jews and Greeks. And God wrought special
12 miracles by the hands of Paul: So that from his
body were brought unto the sick, handkerchiefs or
aprons, and the diseases departed from them, and the
evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists,
took upon them to call over them which had evil
spirits, the name of the Lord Jesus, saying, We ad-
14 jure you by Jesus whom Paul preacheth. And there
were seven sons of *one* Sceva a Jew, *and* chief of the
15 priests, which did so. And the evil spirit answered
and said, Jesus I know, and Paul I know; but who
16 are ye? And the man in whom the evil spirit was,
leapt on them, and overcame them, and prevailed
against them, so that they fled out of that house na-
17 ked and wounded. And this was known to all the
Jews and Greeks also dwelling at Ephesus; and fear
fell on them all, and the name of the Lord Jesus was
18 magnified. And many that believed came, and con-
19 fessed, and shewed their deeds. Many also of them
which used curious arts, brought their books toge-
ther, and burned them before all men: and they
counted the price of them, and found it fifty thousand
20 *pieces* of silver (*g*). So mightily grew the word of
God, and prevailed.

21 After these things were ended, Paul purposed in
the spirit, when he had passed through Macedonia,
and Achaia, to go to Jerusalem, saying, After I have
22 been there, I must also see Rome. So he sent into

Mace-

(*f*) Using this school-room for a church, where he
discoursed to the converts, and likewise satisfied the
doubts, and answered the objections of others.

(*g*) Computed to amount in English money, to one
thousand six hundred and fourteen pounds, and up-
wards.

THE ACTS.

Macedonia two of them *(h)* that ministred unto him,
 Timotheus and Erastus; *but* he himself stayed in Asia
 23 for a season. And the same time there arose no small
 24 stir about that way *(i)*. For a certain man named
 Demetrius, a silver-smith, which made *(k)* silver shrines
 for Diana, brought no small gain unto the craft-
 25 men. Whom he called together with the workmen
 of like occupation, and said, Sirs, ye know that by
 26 this craft we have our wealth: Moreover, ye see
 and hear, that not alone at Ephesus, but almost
 throughout all Asia, this Paul hath perswaded and
 turned away much people, saying, that they be no
 27 gods which are made with hands: So that not only
 this our craft is in danger to be set at nought; but
 also that the temple of the great goddess Diana should
 be despised, and her magnificence should be destroy-
 28 ed, whom all Asia, and the world worshippeth. And
 when they heard *these sayings*, they were full of
 wrath, and cried out, saying, Great *is* Diana of the
 29 Ephesians. And the whole city was filled with con-
 fusion: and having caught Gaius, and Aristarchus,
 men of Macedonia, Pauls companions in travel, they
 30 rushed with one accord into the theatre. And when
 Paul would have entered in *(l)* unto the people, the
 31 disciples suffered him not. And certain of the chief of
 Asia, which were his friends, sent unto him, desi-
 ring *him* that he would not adventure himself into
 32 the theatre. Some therefore cried one thing, and
 some another, for the assembly was confused, and the
 most part knew not wherefore they were come to-
 33 gether. And they drew Alexander out of the mul-
 titude,

(h) Two of his constant attendants.

(i) *That way* is the doctrine of Christianity. See Chap. ix. 2.

(k) Silver models of the temple of Diana, with her image.

(l) To have made a public defence for himself, and his two friends, whom they had dragged into the theatre.

C H A P. XIX.

34 titude (*m*), the Jews putting him forward. And Alex-
 ander beckoned with the hand, and would have
 made his defence unto the people. But when they
 35 knew that he was a Jew, all with one voice about
 the space of two hours cried out, Great *is* Diana of
 the Ephesians. And when the town clerk had ap-
 peared the people, he said, Ye men of Ephesus, what
 man is there that knoweth not how that the city of
 the Ephesians is a worshipper of the great goddess
 36 Diana, and of the *image* which fell down from Jupi-
 ter? Seeing then that these things cannot be spoken
 against, ye ought to be quiet, and to do nothing
 37 rashly. For ye have brought hither these men,
 which are neither robbers of churches (*i*), nor yet blas-
 38 phemers of your goddess: Wherefore if Demetrius
 and the craftsmen which are with him, have a mat-
 ter against any man, the law is open, and there are
 39 deputies; let them implead one another. But if ye
 enquire any thing concerning other matters, it shall
 40 be determined in a lawful assembly. For we are in
 danger to be called in question for this days uproar,
 there being no cause whereby we may give an ac-
 41 count of this concourse. And when he had thus spo-
 ken, he dismissed the assembly.

C H A P. XX.

1 **A**ND after the uproar was ceased, Paul called
 unto him the disciples, and embraced *them*, and de-
 2 parted for to go into Macedonia. And when he had
 gone

(*m*) The Jews maliciously thrust him forward, that they might expose him to the rage of the people.

(*n*) As if what had been said by St. Paul against the worship of images, made with hands, could not affect their case, who were worshippers of an image which they were persuaded was not made with hands, but came down from heaven. The town clerk seems to have given this artful turn to St. Paul's argument, only with a view to pacify the people.

The A C T S.

gone over those parts, and had given them much
3 exhortation, he came into Greece, And *there* abode
three months: and when the Jews laid wait for him,
as he was about to sail into Syria, he purposed to re-
4 turn through Macedonia. And there accompanied
him into Asia, Sopater of Berea; and of the Thes-
salonians, Aristarchus and Secundus; and Gaius of
Derbe, and Timotheus; and of Asia, Tychicus and
5 Trophimus. These going before, tarried *(a)* for us
6 at Troas. And we sailed away from Philippi, after
the days of unleavened bread, and came unto them
to Troas in five days, where we abode seven days.
7 And upon the first *day* of the week, when the disci-
ples came together to break bread, Paul preached
unto them, ready to depart on the morrow, and con-
8 tinued his speech until midnight. And there were
many lights in the upper chamber where they were
9 gathered together. And there sat in a window a
certain young man named Eutychus, being fallen in-
to a deep sleep: and as Paul was long preaching, he
sunk down with sleep, and fell down from the third loft,
10 and was taken up dead. And Paul went down, and
fell on him, and embracing *him*, said, Trouble not
11 yourselves; for his life is in him. When he there-
fore was come up again, and had broken bread, and
eaten, and talked a long while, even till break of day,
12 so he departed. And they brought the young man
alive, and were not a little comforted.
13 And we *(b)* went before to ship, and sailed unto
Assos, there intending to take in Paul: for so had he
14 appointed, minding himself to go a foot. And when
he met with us at Assos, we took him in, and came
15 to Mitylene. And we sailed thence, and came the
next *day* over against Chios; and the next *day* we
arrived at Samos, and tarried at Trogyllium; and
16 the next *day* we came to Miletus. For Paul had
determined

(a) They waited for St. Paul and St. Luke.

(b) We of St. Paul's company.

C H A P. XX.

determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations (c) which beset me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit (d) unto Jerusalem, not knowing the things that shall beset me there: Save that the holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching (e) the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God (f).

Take

(c) Trials and sufferings; as *Luke* xxii. 28.

(d) Firmly resolved in my mind, and under the direction of the holy Spirit.

(e) The Gospel. See *Mat.* iii. 2.

(f) The counsel of God is his will, with the conditions which he requires to be performed, in order to salvation.

The A C T S.

28 Take heed therefore unto yourselves, and to all
the flock, over the which the holy Ghost hath made
you overseers, to feed the church of God (g), which
29 he hath purchased with his own blood. For I know
this, that after my departing shall grievous wolves
30 enter in among you, not sparing the flock. Also of
your own selves shall men arise, speaking perverse
31 things, to draw away disciples after them. There-
fore watch, and remember that by the space of three
years, I ceased not to warn every one night and day
32 with tears. And now, brethren, I commend you to
God, and to the word of his grace (h), which is able
to build you up, and to give you an inheritance a-
33 mong all them which are sanctified. I have coveted
34 no mans silver, or gold, or apparel. Yea, you your-
selves know, that these hands have ministered unto my
35 necessities, and to them that were with me. I have
shewed you all things (i), how that so labouring ye
ought to support the weak; and to remember
the words of the Lord Jesus, how he said, It is more
blessed to give than to receive.

36 And when he had thus spoken, he kneeled down
37 and prayed with them all. And they all wept sore
38 and fell on Pauls neck, and kissed him, Sorrowing
most of all for the words which he spake, that they
should see his face no more. And they accompanied
him unto the ship.

C H A P.

(g) The church of God is the body of christian people (Mat. xviii. 17.), the flock over which the clergy are shepherds and overseers.

(h) The word of his grace is his gracious word; the doctrine of christianity.

(i) And amongst other necessary christian duties, I have taught you, even by my own example, to be industrious in your respective callings; that working, as I have done, ye may be able, not only to supply your own wants, but also to support those who cannot work to support themselves.

C H A P. XXI.

1 **AND** it came to pass, that after we were gotten
 from them, and had launched, we came with a
 straight course unto Coos, and the *day* following unto
 2 Rhodes, and from thence unto Patara. And finding
 a ship sailing over unto Phenicia, we went aboard,
 3 and set forth. Now when we had discovered Cyprus,
 we left it on the left hand, and sailed into Syria, and
 landed at Tyre, for there the ship was to unlade her
 4 burden. And finding disciples, we tarried there seven
 days: who said to Paul through the Spirit, that he
 5 should not go up to Jerusalem. And when we had
 accomplished those days, we departed, and went our
 way, and they all brought us on our way, with wives
 and children, till *we were* out of the city: and we
 6 kneeled down on the shore, and prayed. And when
 we had taken our leave one of another, we took ship;
 7 and they returned home again. And when we had
 finished *our* course from Tyre, we came to Ptole-
 mais, and saluted the brethren, and abode with them
 8 one day. And the next *day* we that were of Pauls
 company departed, and came unto Cesarea; and
 we entered into the house of Philip the evangelist,
 (which was *one* of the seven) and abode with him.
 9 And the same man had four daughters, virgins,
 10 which did prophesy (*a*). And as we tarried *there*
 many days, there came down from Judea a certain
 11 prophet, named Agabus. And when he was come
 unto us, he took Pauls girdle, and bound his own
 hands and feet, and said, Thus saith the holy Ghost,
 So shall the Jews at Jerusalem bind the man that
 owneth this girdle, and shall deliver *him* into the
 12 hands of the Gentiles. And when we heard these
 things, both we and they of that place, besought him
 13 not to go up unto Jerusalem. Then Paul answered,
 What

(a) Being endued with the holy Ghost, did teach and instruct. See Chap. xv. 32.

What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die
 14 at Jerusalem for the name of the Lord Jesus. And
 when he would not be persuaded, we ceased, saying,
 15 The will of the Lord be done. And after those days
 we took up our carriages (b), and went up to Jeru-
 16 salem. There went with us also *certain* of the dis-
 ciples of Cesarea, and brought with them one Mnaf-
 son of Cyprus, an old disciple, with whom we should
 17 lodge. And when we were come to Jerusalem (c),
 18 the brethren received us gladly. And the *day* fol-
 lowing Paul went in with us unto James (d); and all
 19 the elders were present. And when he had saluted
 them, he declared particularly what things God had
 20 wrought among the Gentiles by his ministry. And
 when they heard *it*, they glorified the Lord, and said
 unto him, Thou seest, brother, how many thousands
 of Jews there are which believe, and they are all
 21 zealous of the law. And they are informed of thee
 that thou teachest all the Jews which are among
 the Gentiles, to forsake Moses, saying, That they
 ought not to circumcise *their* children, neither to
 22 walk after the customs. What is it therefore (e)?
 the multitude must needs come together: for they
 23 will hear that thou art come. Do therefore this that
 we say to thee: we have four men which have a
 24 vow on them; ~~Them~~ take, and purify thyself with
 them (f), and be at charges with them, that they
 may

(b) We packed up our baggage, and made ready for the journey.

(c) This was St. Paul's fifth and last journey to Jerusalem, about twenty-five years from his conversion.

(d) St. James the apostle, who was bishop of Jerusalem.

(e) What then do you purpose to do?

(f) The method of purification is described. *Nam.*
 vi. 2. &c.

The

C H A P. XXI.

may shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing, but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles
25 which believe, we have written and concluded, that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.
26 Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every
27 one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid
28 hands on him, Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks (g) also into the temple, and
29 hath polluted this holy place. (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul, had brought in-
30 to the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors
31 were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that
32 all Jerusalem was in an uproar. Who immediately
took

The charges here mentioned were the price of the offerings, which by the law of Moses persons purified were required to make.

We see by this instance, that for peace sake, and to avoid giving offence, it is expedient and lawful to conform to established customs and ceremonies, if innocent, though not essential to religion.

(g) By Greeks were meant Gentiles or Heathens.

The A C T S.

took soldiers, and centurions, and ran down unto them: and when they saw the chief captain and the
33 soldiers, they left beating of Paul. Then the chief captain came near and took him, and commanded him to be bound with two chains (*h*); and demanded
34 ed who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the
35 castle. And when he came upon the stairs, so it was that he was borne of the soldiers (*i*), for the violence
36 of the people. For the multitude of the people followed after, crying, Away with him. And as Paul
37 was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst
38 thou speak Greek? Art not thou that Egyptian, which before these days, madest an uproar, and leddest out into the wilderness four thousand men that
39 were murderers? But Paul said, I am a man which am a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak
40 unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

C H A P. XXII.

1 **M**EN, brethren, and fathers, hear ye my defence *which I make* now unto you: (And when they
2 heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith) I am
3 verily a man which am a Jew, born in Tarsus *a city* in Cilicia, yet brought up in this city, at the feet of Gamaliel,

(*h*) Between two soldiers. Chap. xii. 6.

(*i*) Supported by the soldiers, not being able to stand for the violence of the crowd.

C H A P. XXII.

Gamaliel (a), and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women (b). As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished. And it came to pass, that as I made my journey and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? and he said unto me, I am Jesus of Nazareth whom thou persecutest. And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me (c). And I said, what shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldst

(a) I was instructed by Gamaliel, not only in the knowledge of the law of Moses, but in all the traditions and customs of the elders, which I thought to be for the honour of God, and was as zealous for their observance as you all now are.

(b) See Chap. ix. 2.

(c) They did not distinctly hear the words that were spoken, though they heard a confused sound. Chap. ix. 7.

The A C T S.

15 shouldest know his will, and see that just One (*d*),
 16 and shouldest hear the voice of his mouth. For
 17 thou shalt be his witness unto all men, of what thou
 18 hast seen and heard. And now why tarriest thou?
 19 arise, and be baptized, and wash away thy sins,
 20 calling on the name of the Lord. And it came to
 21 pass, that when I was come again to Jerusalem, even
 22 while I prayed in the temple, I was in a trance;
 23 And saw him, saying unto me, Make haste, and
 24 get thee quickly out of Jerusalem: for they will
 25 not receive thy testimony concerning me. And I
 26 said, Lord, they know that I imprisoned, and beat in
 every synagogue them that believed on thee. And
 when the blood of thy martyr Stephen was shed, I
 also was standing by, and consenting unto his death,
 and kept the raiment of them that slew him. And
 he said unto me, Depart: for I will send thee far
 hence unto the Gentiles. And they gave him audi-
 ence unto this word, and *then* lift up their voices, and
 said, Away with such a fellow from the earth: for it
 is not fit that he should live. And as they cried out,
 and cast off *their* clothes, and threw dust into the
 air (*e*), The chief captain commanded him to be
 brought into the castle, and bade that he should be
 examined (*f*) by scourging: that he might know where-
 fore they cried so against him. And as they bound
 him with thongs, Paul said unto the centurion that
 stood by, Is it lawful for you to scourge a man that
 is a Roman (*g*), and uncondemned? When the
 centurion

(*d*) That just one is Jesus Christ, the righteous, the only Son of God.

(*e*) See Chap. xviii. 6.

To throw dust into the air at any one, was a mark of contempt; thus Shimei did to David. 2 Sam. xvi. 13.

(*f*) Scourging is called examining, because it was inflicted in order to make a prisoner confess the crime he was accused of.

(*g*) A free citizen of Rome was exempt by law from the punishment of scourging.

C H A P. XXII.

centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest; for this
 27 man is a Roman. Then the chief captain came, and said unto him, Tell me Art thou a Roman? He
 28 said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said,
 29 But I was *free* born (*g*). Then straightway they departed from him which should have examined
 him (*h*): and the chief captain also was afraid after he knew that he was a Roman, and because he had
 30 bound him. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

C H A P. XXIII.

1 **A**ND Paul earnestly beholding the council, said, Men *and* brethren, I have lived in all good consci-
 2 ence before God, until this day. And the high priest Ananias commanded them that stood by him,
 3 to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall (*a*): for sittest thou to judge me after the law, and commandest

(*g*) I also am a free citizen of Rome, and having paid a great price for that privilege, know how to respect it in others. But, said Paul, I inherit it from my parents; for I was born free.

(*h*) Scourging was called examining; because it was inflicted in order to make a prisoner confess the crime he was accused of.

(*a*) St. Paul takes occasion from the high priest's wearing a white robe to compare him to a whited sepulchre, which however embellished on the outside, is full of rottenness and uncleanness. See *Mat.* xxiii. 27.

The A C T S.

- 4 mandest me to be smitten contrary to the law (b)? And they that stood by, said, Revilest thou Gods high
 5 priest? Then said Paul, I wist not, brethren, that he was the high priest (c): for it is written, Thou
 6 shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the
 7 dead, I am called in question. And when he had so said, There arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.
 8 For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess
 9 both. And there arose a great cry: and the scribes *that were* of the Pharisees part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight a-
 10 gainst God. And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from a-
 11 mong them, and to bring him into the castle. And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at
 12 Rome. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink
 13 till they had killed Paul. And they were more than
 14 forty which had made this conspiracy. And they came

(b) The law did not allow any one to be punished before the cause was heard.

(c) I did not consider his high station. If I had, I would not have spoken so sharply to him. For I am sensible, it is contrary to the law of God to treat persons in authority with disrespect. *Exod. xxii. 28. 2 Pet. ii. 10. Jude 8.*

C H A P. XXIII.

came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we
15 will eat nothing until we have slain Paul. Now therefore ye with the council, signify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come
16 near, are ready to kill him. And when Pauls sisters son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul
17 called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he
18 hath a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something
19 to say unto thee. Then the chief captain took him by the hand, and went *with him*, aside privately, and
20 asked *him*, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow into the council, as though they would enquire somewhat of
21 him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking
22 for a promise from thee. So the chief captain *then* let the young man depart, and charged *him*, See *thou* tell no man, that thou hast shewed these things
23 to me. And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night (*d*).
And

(*d*) The night being reckoned from sun-set, or six o'clock, the third hour was nine o'clock.

The A C T S.

24 And provide *them* beasts, that they may set Paul on,
 25 and bring *him* safe unto Felix the governor. And he
 26 wrote a letter after this manner. Claudius Lyfias,
 unto the most excellent governor Felix, *sendeth* greet-
 27 ing. This man was taken of the Jews (*c*), and should
 have been killed of them: then came I with an ar-
 my, and rescued him, having understood that he was
 28 a Roman. And when I would have known the cause
 wherefore they accused him, I brought him forth
 29 into their council: Whom I perceived to be accu-
 sed of questions of their law, but to have nothing laid
 30 to his charge worthy of death or of bonds. And
 when it was told me, how that the Jews laid wait
 for the man, I sent straightway to thee, and gave
 commandment to his accusers also, to say before thee
 31 what *they had* against him. Farewel. Then the
 foldiers, as it was commanded them, took Paul, and
 32 brought *him* by night to Antipatris. On the morrow
 they left the horsemen to go with him, and returned
 33 to the castle. Who when they came to Cesarea,
 and delivered the Epistle to the governor, presented
 34 Paul also before him. And when the governor had
 read *the letter*, he asked of what province he was.
 35 And when he understood that he was of Cilicia; I
 will hear thee, said he, when thine accusers are also
 come. And he commanded him to be kept in He-
 rods judgment hall.

C H A P. XXIV.

1 **A**ND after five days, Ananias the high priest (*a*)
 descended with the elders, and *with* a certain orator
named Tertullus, who informed the governor against
 2 Paul. And when he was called forth, Tertullus be-
 gan to accuse *him*, saying, Seeing that by thee we
 enjoy

(*c*) And was in danger of being killed by them.

(*a*) To go *from* Jerusalem to any place, is called
 descending or going *down*, and to go *to* Jerusalem, is
 called ascending or going *up*. Chap. xxv. 1.

C H A P. XXIV.

enjoy great quietness, and that very worthy deeds
 3 are done unto this nation by thy providence, We
 accept *it* always, and in all places, most noble Fe-
 4 lix, with all thankfulness. Notwithstanding, that I
 be not further tedious unto thee, I pray thee that
 thou wouldest hear us of thy clemency a few words.
 5 For we have found this man a pestilent fellow, and
 a mover of sedition among all the Jews throughout
 the world, and a ringleader of the sect of the Naza-
 6 renes: Who also hath gone about to profane the
 temple: whom we took, and would have judged ac-
 7 cording to our law. But the chief captain Lysias
 came upon us, and with great violence took him a-
 8 way out of our hands, Commanding his accusers
 to come unto thee: by examining of whom, thyself
 mayest take knowledge of all these things, whereof
 9 we accuse him. And the Jews also assented, saying,
 10 that these things were so. Then Paul, after that the
 governor had beckoned unto him to speak, answered,
 Forasmuch as I know that thou hast been of many
 years a judge unto this nation, I do the more cheer-
 11 fully answer for myself: Because that thou mayest
 understand, that there are yet but twelve days since
 12 I went up to Jerusalem for to worship. And they
 neither found me in the temple disputing with any
 man, neither raising up the people, neither in the
 13 synagogues, nor in the city: Neither can they prove
 14 the things whereof they now accuse me. But this I
 confess unto thee, that after the way which they call
 heresy, so worship I the God of my fathers, believing
 all things which are written in the law and the pro-
 15 phets: And have hope towards God, which they
 themselves also allow, that there shall be a resurrec-
 16 tion of the dead, both of the just and unjust. And
 herein do I exercise myself to have always a consci-
 ence void of offence toward God, and toward men.

The A C T S.

17 Now after many years, I came to bring (b) alms to my
 18 nation, and offerings. Whereupon certain Jews
 from Asia found me purified in the temple, neither
 19 with multitude, nor with tumult: Who ought to
 have been here before thee, and object, if they had
 20 ought against me. Or else let these same ~~here~~ say,
 if they have found any evil doing in me, while I
 21 stood before the council, Except it be for this one
 voice, that I cried standing among them, touching
 the resurrection of the dead, I am called in question
 22 by you this day. And when Felix heard these
 things (c), having more perfect knowledge of *that*
 way, he deferred them, and said, When Lyfias the
 chief captain shall come down, I will know the ut-
 23 termost of your matter. And he commanded a cen-
 turion to keep Paul, and to let *him* have liberty, and
 that he should forbid none of his acquaintance (d) to
 24 minister, or come unto him. And after certain days,
 when Felix came with his wife Drusilla, which was
 a Jewess, he sent for Paul, and heard him (e) concern-
 ing

(b) To bring contributions to my poor brethren in
 Judea, which I had collected for them, together with
 offerings for the service of the temple; and this being
 the purpose of my journey, it is plain that I neither had
 any ill-will to the Jews, nor disrespect to the temple:
 nay, if those very Jews who caused me to be appre-
 hended (Chap. xxi. 27) were here (as they ought to be,
 since they took upon them to accuse me), I could appeal
 to them for my innocence: for they found me at that
 time in the temple performing the vow of the Nazarites,
 according to the ceremonies appointed by the law of
 Moses (*Num. vi. 2. &c.*), and this I did with seriousness
 and solemnity; a disorderly multitude was indeed brought
 together, and a tumult was made, but that was done
 not by me, but themselves.

(c) Though Felix was well acquainted with the na-
 ture of christianity, yet he was a partial and corrupt
 judge, and would not give sentence in favour of Paul.

(d) To attend on and assist him with their kind offices.

(e) Concerning the christian religion.

C H A P. XXIV.

25 ing the faith in Christ. And as he reasoned of (*f*)
righteousness, temperance, and judgment to come,
Felix trembled, and answered, Go thy way for this
time; when I have a convenient season, I will call
26 for thee. He hoped also that money should have
been, given him of Paul, that he might loose him:
Wherefore he sent for him the oftener, and com-
27 muned with him. But after two years, Porcius
Festus (*g*) came into Felix room: and Felix willing
to shew the Jews a pleasure, left Paul bound.

C H A P. XXV.

1 **N**OW when Festus was come into the province,
after three days he ascended from Cesarea to
2 Jerusalem: Then the high priest, and the chief of
the Jews informed him against Paul, and besought
3 him, And desired favour against him, that he would
send for him to Jerusalem, laying wait in the way to
4 kill him. But Festus answered, that Paul should be
kept at Cesarea, and that he himself would depart
5 shortly *thither*. Let them therefore, said he, which
among you are able, go down with *me*, and accuse
6 this man, if there be any wickedness in him. And
when he had tarried among them more than ten
days, he went down unto Cesarea, and the next day
sitting in the judgment-seat, commanded Paul to be
7 brought. And when he was come, the Jews which
came down from Jerusalem, stood round about, and
laid many and grievous complaints against Paul,
which

(*f*) Justice, chastity, and the judgment to come, when
every man must give account of his life.

Felix had been guilty of great injustice and oppression
in his government, and lived in adultery with Drusilla,
who was married to him indeed; but she left her law-
ful husband to live with him, which no form of marriage
could justify. See *Mat.* xix. 9. *Mark* x. 12.

(*g*) Porcius Festus, who succeeded Felix in the gov-
ernment, sent him a prisoner to Rome, to be tried for his
crimes, where with great difficulty his life was spared.

The A C T S.

- 8 which they could not prove; While he answered
for himself, Neither against the law of the Jews,
neither against the temple, nor yet against Cesar,
9 have I offended any thing at all. But Festus willing
to do the Jews a pleasure, answered Paul, and said,
Wilt thou go up to Jerusalem, and there be judged
10 of these things before me? Then said Paul, I stand
at Cesars judgment-seat (*a*), where I ought to be judg-
ed: to the Jews have I done no wrong, as thou very
11 well knowest. For if I be an offender, or have com-
mitted any thing worthy of death, I refuse not to
die: but if there be none of these things whereof
these accuse me (*b*), no man may deliver me unto
12 them. I appeal unto Cesar. Then Festus, when he
had conferred with the council, answered, Hast thou
appealed unto Cesar? unto Cesar shalt thou go.
13 And after certain days, king Agrippa (*c*) and Ber-
14 nice came unto Cesarea to salute Festus. And when
they had been there many days, Festus declared Pauls
cause unto the king, saying, There is a certain man
15 left in bonds by Felix: About whom, when I was
at Jerusalem, the chief priests and the elders of the
Jews informed *me*, desiring to *have* judgment against
16 him. To whom I answered, It is not the manner
of the Romans to deliver any man to die, before that
he which is accused, have the accusers face to face
and have licence to answer for himself concerning
17 the crime laid against him. Therefore when they
were come hither, without any delay on the morrow
I sat

(*a*) It was the privilege of a Roman citizen to appeal from any jurisdiction in the country to the Emperor himself at Rome.

(*b*) But if I am not guilty of any of the things they lay to my charge.

(*c*) Agrippa was son of Herod Agrippa, mentioned Chap. xii. 1. Bernice was his sister, and supposed to live in incest with him. She was likewise sister of Drusilla, mentioned Chap. xxiv. 24.

C H A P. XXV.

I sat on the judgment seat, and I commanded the
 18 man to be brought forth. Against whom when the
 accusers stood up, they brought none accusation of
 19 such things as I supposed: But had certain questions
 against him of their own superstition, and of one
 Jesus, which was dead, whom Paul affirmed to be
 20 alive. And because I doubted of such manner of
 questions, I asked *him* whether he would go to Je-
 21 rusalem, and there be judged of these matters. But
 when Paul had appealed to be reserved unto the
 hearing of (d) Augustus, I commanded him to be kept
 22 till I might send him to Cesar. Then Agrippa said
 unto Festus, I would also hear the man myself. To-
 23 morrow, said he, thou shalt hear him. And on the
 morrow when Agrippa was come, and Bernice, with
 great pomp, and was entered into the place of hear-
 ing, with the chief captains, and principal men of
 the city, at Festus commandment Paul was brought
 24 forth. And Festus said, King Agrippa, and all men
 which are here present with us, ye see this man, a-
 bout whom all the multitude of the Jews have dealt
 with me, both at Jerusalem, and also here, crying
 25 that he ought not to live any longer. But when I
 found that he had committed nothing worthy of
 death, and that he himself hath appealed to Augus-
 26 tus, I have determined to send him. Of whom
 I have no certain thing to write unto my lord.
 Wherefore I have brought him forth before you,
 and specially before thee, O king Agrippa, that after
 examination had, I might have somewhat to write.
 27 For it seemeth to me unreasonable to send a prisoner,
 and not withal to signify the crimes *laid* against
 him.

C H A P.

(d) The Roman emperors called themselves by the
 title of Cesar, and Augustus, whatever was their pro-
 per name. See *Mat.* xxii. 17.

The emperor to whom St. Paul appealed, was Nero.

The A C T S.

C H A P. XXVI.

- 1 **T**HEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth
 2 the hand, and answered for himself, I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things
 3 whereof I am accused of the Jews: Especially, because I know thee to be expert in all customs and questions which are among the Jews: wherefore I
 4 beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews,
 5 Which knew me from the beginning (if they would testify), that after the most straitest sect of our religion, I lived a Pharisee. And now I stand, and am judged for the hope of the promise made of God unto our fathers: Unto which *promise* our twelve tribes instantly serving God day and night, hope to come: for which hopes sake, king Agrippa, I am
 8 accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with my self, that I ought to do many things contrary to the name of Jesus of
 10 Nazareth. Which thing I also did in Jerusalem: and many of the saints (*a*) did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against
 11 *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange
 12 cities. Whereupon as I went to Damascus, with authority and commission from the chief priests;
 13 At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me, and them which journeyed with me.
 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew
 vering

(*a*) Many of the christians. See Chap. ix. 13. 32. 41.

C H A P. XXVI.

tongue, Saul, Saul, why persecutest thou me? *It is*
 15 hard for thee to kick against the pricks (*b*). And I
 said, Who art thou, Lord? And he said, I am Jesus
 16 whom thou persecutest. But rise, and stand upon
 thy feet: for I have appeared unto thee for this pur-
 pose, to make thee a minister and a witness both of
 these things which thou hast seen, and of those
 17 things in the which I will appear unto thee; Deli-
 vering thee from the people (*c*), and *from* the Gen-
 18 tiles, unto whom now I send thee. To open their
 eyes, and to turn *them* from darkness to light, and *from*
 the power of Satan unto God, that they may receive
 forgiveness of sins, and inheritance among them
 19 which are sanctified by faith that is in me. Where-
 upon, O king Agrippa, I was not disobedient unto
 20 the heavenly vision: But shewed first unto them of
 Damascus, and at Jerusalem, and throughout all the
 coasts of Judea, and *then* to the Gentiles, that they
 should repent and turn to God, and do works meet
 21 for repentance. For these causes the Jews caught
 22 me in the temple, and went about to kill *me*. Having
 therefore obtained help of God, I continue unto this
 day, witnessing both to small and great, saying none
 other things than those which the prophets and Mo-
 23 ses did say should come: That Christ should suffer,
 and that he should be the first that should rise from
 the dead, and should shew light unto the people, and
 24 to the Gentiles. And as he thus spake for himself,
 Festus said with a loud voice, Paul thou art beside
 25 thyself: much learning doth make thee mad. But
 he said, I am not mad, most noble Festus; but speak
 26 forth the words of truth and soberness. For the king
 knoweth of these things, before whom also I speak
 freely: for I am persuaded that none of these things
 are hidden from him; for this thing was not done in

a cor.

(*b*) See Chap. ix. 5.

(*c*) The people signifies the people of Israel, as *Luke*
 iii. 32.

The A C T S.

27 a corner. King Agrippa, believest thou the pro-
28 phets? I know that thou believest. Then Agrippa
said unto Paul, Almost thou persuadest me to be a
29 christian. And Paul said, Would to God, that not
only thou, but also all that hear me this day, were
both almost, and altogether such as I am, except
30 these bonds (d). And when he had thus spoken,
the king rose up, and the governor, and Bernice,
31 and they that sat with them. And when they were
gone aside, they talked between themselves, saying,
This man doeth nothing worthy of death, or of
32 bonds. Then said Agrippa unto Festus, This man
might have been set at liberty, if he had not appeal-
ed unto Cesar.

C H A P. XXVII.

1 AND when it was determined that we should sail
into Italy, they delivered Paul and certain other pris-
oners, unto one named Julius, a centurion of Augus-
2 tus band. And entering into a ship of Adramyttium,
we launched, meaning to sail by the coasts of Asia,
one Aristarchus a Macedonian, of Thessalonica, be-
3 ing with us. And the next day we touched at Sidon.
And Julius courteously entreated Paul, and gave him
4 liberty to go unto his friends to refresh himself. And
when we had launched from thence, we sailed under
5 Cyprus, because the winds were contrary. And
when we had sailed over the sea of Cilicia and Pam-
6 phylia, we came to Myra a city of Lycia. And
there the centurion found a ship of Alexandria sail-
7 ing into Italy; and he put us therein. And when
we had sailed slowly many days, and scarce were
come over against Cnidus, the wind not suffering
us, we sailed under Crete, over against Salmone:
8 And hardly passing it, came unto a place which is
called, The fair havens, nigh whereunto was the city
of

(d) Except the chains he was bound with, and the
sufferings he underwent for the christian religion.

C H A P. XXVII.

9 of Lasea. Now when much time was spent, and
when sailing was now dangerous, because the fast
was now already past (a), Paul admonished *them*,
10 And said unto them, Sirs, I perceive (b) that this voy-
age will be with hurt and much damage, not only
11 of the lading and ship, but also of our lives. Never-
theless, the centurion believed the master and the
owner of the ship, more than those things which
12 were spoken by Paul. And because the haven was
not commodious to winter in, the more part advised
to depart thence also, if by any means they might
attain to Phenice, *and there* to winter; which is an
haven of Crete, and lieth toward the south-west,
13 and north-west. And when the south-wind blew
softly, supposing that they had obtained *their* pur-
14 pose, loosing *thence* they sailed close by Crete. But
not long after there arose against it a tempestuous
15 wind, called Euroclydon. And when the ship was
caught, and could not bear up into the wind, we let
16 *her* drive. And running under a certain island which
is called Clauda, we had much work to come by the
17 boat: Which when they had taken up they used
helps, undergirding the ship; and fearing lest they
should fall into the quick-sands, struck sail, and so
18 were driven. And we being exceedingly tossed with
a tempest, the next *day* they lightened the ship;
19 And the third *day* we cast out with our own hands
20 the tackling of the ship. And when neither sun nor
stars in many days appeared (c), and no small tempest
lay

(a) The fast was on the day of atonement (*Lev. xxiii. 27*), about the latter end of September, which is usually a stormy season.

(b) St. Paul here declares his apprehensions; but God was afterwards pleased to shew him that their lives should be saved. Verse 24.

(c) The mariner's compass not being then found out, they had no means to direct their course by, but the observations they could take from the sun by day and the stars by night; but neither one nor the other appearing, they could not judge where they were.

The A C T S.

lay on *us*, all hope that we should be saved was then
21 taken away. But after long abstinence, Paul
stood forth in the midst of them, and said, Sirs, ye
should have hearkened unto me, and not have loosed
from Crete, and to have gained this harm and loss.
22 And now I exhort you to be of good cheer: for
there shall be no loss of *any mans* life among you, but
23 of the ship. For there stood by me this night the
angel of God, whose I am, and whom I serve,
24 Saying, Fear not, Paul; thou must be brought be-
fore Cesar: and lo, God hath given thee all them
25 that sail with thee. Wherefore, sirs, be of good
cheer: for I believe God, that it shall be even as it
26 was told me. Howbeit, we must be cast upon a
27 certain island. But when the fourteenth night was
come, as we were driven up and down in Adria (*d*)
about midnight, the shipmen deemed that they
28 drew near to some country: And sounded, and
found it twenty fathoms: and when they had gone
a little further, they sounded again, and found it fif-
29 teen fathoms (*e*). Then fearing lest they should have
fallen upon rocks, they cast four anchors, out of
30 the stern, and wished for the day. And as the ship-
men were about to flee out of the ship, when they
had let down the boat into the sea, under-colour as
though they would have cast anchors out of the fore-
31 ship, Paul said to the centurion, and to the soldiers,
Except these abide in the ship, ye cannot be saved (*f*).
32 Then the soldiers cut off the ropes of the boat, and
33 let her fall off. And while the day was coming on,
Paul besought them all to take meat, saying, This
day is the fourteenth day that ye have tarried (*g*),
and

(*d*) That part of the Mediterranean sea, which runs
into the gulph of Venice, was then called the Adriatick.

(*e*) The sea being shallower than when they sounded
before, they concluded that land was near.

(*f*) The seamen must not be suffered to quit the ship,
for without their help you will be lost.

(*g*) All this day, which is now the fourteenth day
since we left Fair-haven, in Crete (Verse 8.), you have
been fasting.

C H A P. XXVII.

34 and continued fasting, having taken nothing. Where-
fore I pray you to take *some* meat: for this is for your
health (*h*): for there shall not an hair fall from the
35 head of any of you. And when he had thus spoken,
he took bread, and gave thanks to God in presence
of them all, and when he had broken *it*, he began
36 to eat. Then were they all of good cheer, and they
37 also took *some* meat. And we were in all in the
38 ship, two hundred threescore and sixteen souls. And
when they had eaten enough, they lightened the ship,
39 and cast out the wheat into the sea. And when, it
was day they knew not the land: but they discover-
ed a certain creek with a shore, into the which they
were minded, if it were possible, to thrust in the
40 ship. And when they had taken up the anchors,
they committed *themselves* unto the sea, and loosed
the rudderbands, and hoisted up the main sail to the
41 wind, and made toward shore. And falling into a
place where two seas met, they ran the ship a
ground; and the fore part stuck fast, and remained
unmoveable, but the hinder part was broken with
42 the violence of the waves. And the soldiers counsel
was to kill the prisoners, lest any of them should
43 swim out, and escape. But the centurion, willing
to save Paul, kept them from *their* purpose, and com-
manded that they which could swim, should cast
44 *themselves* first into the sea, and get to land: And
the rest, some on boards, and some on *broken pieces*
of the ship: And so it came to pass that they escaped
all safe to land.

C H A P. XXVIII.

1 **A**ND when they were escaped, then they knew
2 that the island was called Melita. And the barba-
rous people shewed us no little kindness: for they
kindled a fire, and received us every one, becaule
of

(g) Having exhausted your spirits and strength by
the fatigue you have undergone, meat is absolutely ne-
cessary to support you. For, much labour still remains.
However, do not despair, you will all escape at last
unhurt.

The A C T S.

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21 taken away. But after long abstinence, Paul
stood forth in the midst of them, and said, Sirs, ye
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42 the violence of the waves. And the soldiers counsel
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43 swim out, and escape. But the centurion, willing
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(g) Having exhausted your spirits and strength by
the fatigue you have undergone, meat is absolutely ne-
cessary to support you. For, much labour still remains.
However, do not despair, you will all escape at last
unhurt.

The A C T S.

3 of the present rain, and because of the cold. And
when Paul had gathered a bundle of sticks, and
laid them on the fire, there came a viper out of the
4 heat, and fastened on his hand. And when the bar-
barians saw the venomous beast hang on his hand
they said among themselves, No doubt this man is a
murderer, whom though he hath escaped the sea,
5 yet vengeance suffereth not to live. And he shook
6 off the beast into the fire, and felt no harm. How-
beit they looked when he should have swollen, or tal-
len down dead suddenly: but after they had looked
a great while, and saw no harm come to him, they
changed their minds, and said that he was a God.
7 In the same quarters were possessions of the chief
man of the island, whose name was Publius, who
received us, and lodged us three days courteously.
8 And it came to pass, that the father of Publius, lay
sick of a fever, and of a bloody flux: to whom Paul
entered in, and prayed, and laid his hands on him,
9 and healed him. So when this was done, others
also which had diseases in the island, came, and
10 were healed: Who also honoured us with many
honours (a), and when we departed, they laded us
11 with such things as were necessary. And after three
months we departed in a ship of Alexandria, which
had wintered in the isle, whose sign was Castor and
12 Pollux (b). And landing at Syracuse, we tarried
13 there three days. And from thence we set a com-
pass,

(a) Paid us much respect; which however, we may be sure, was not of the nature of religious worship; for that was always refused by the Apostles. See Chap. x. 26. xiv. 15.

(b) The ship was called by that name, and had on its forepart the figures of Castor and Pollux, who being sons of their great God Jupiter, and reckoned propitious to navigation, were held in as great veneration by Heathen seamen, as St. Antony is at present by many Romish ones.

C H A P. XXVIII.

pass, and came to Rhegium (c): and after one day the south wind blew, and we came the next day to
14 Puteoli: Where we found brethren, and were desired to tarry with them seven days: and so we went
15 toward Rome (d). And from thence, when the brethren (e) heard of us, they came to meet us as far as Appii-forum (f), and the Three taverns: whom when Paul saw, he thanked God, and took courage.
16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a foldier
17 that kept him. And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people (g) or customs of our fathers, yet was I delivered prisoner from Jerusalem into the
18 hands of the Romans. Who when they had examined me (h), would have let me go, because there was
19 no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cesar;
20 not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of
Israel,

(c) By *fetching a compass* is meant that instead of steering a straight course, they kept out a little and coasted along the island of Sicily, and so came to Rhegium in Italy.

(d) We then set forward on the way to Rome.

(e) The christians who were at Rome.

(f) Some came to meet us at Three taverns: others came as far as Appii-forum.

(g) The *people* signifies the nation of the Jews. See Chap. xxvi. 17.

(h) When they had enquired into the charge against me.

The A C T S.

- 21 Israel (*i*) I am bound with this chain. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.
- 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every
- 23 where it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God (*k*), persuading them concerning Jesus, both out of the law of Moses, and *out of*
- 24 the prophets, from morning till evening. And some believed the things which were spoken, and
- 25 some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by
- 26 Esaias the prophet, unto our fathers, Saying, Go unto this people, and say, Hearing (*l*), ye shall hear, and shall not understand; and seeing ye shall see,
- 27 and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes and hear with *their* ears, and understand with *their* heart, and should be converted, and
- 28 I should heal them: Be it known therefore unto you, that the salvation of God is sent unto the Gen-
- 29 tiles, and *that* they will hear it. And when he had said these words, the Jews departed, and had great
- 30 reasoning among themselves. And Paul dwelt two whole years in his own hired house, and received all
- 31 that came in unto him, Preaching the kingdom of God,

(*i*) The *hope* of Israel was the Messiah, and the resurrection of the dead. Chap. xxiii. 6. xxvi. 6.

(*k*) See Chap. i. 3.

(*l*) Ye will hear, but will not consider; and ye will see, and not be convinced.

C H A P. XXVIII.

God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him (*m*).

(*m*) At the close of this history, we cannot but remark, that although it is plain, that St. Paul exercised his ministry, and made converts at Rome, yet there is no evidence that St. Peter was then bishop of that See: on the contrary; his not being named in this whole chapter affords a strong presumptive argument that he was **not**. And certainly, had he been bishop of Rome, St. Paul would not have failed to pay him the same respect in that city, as he had before paid to him and St. James at Jerusalem, (Chap. xxi. 18. *Gal.* i. 19.) Neither is it probable, that the unconverted Jews of Rome, desirous as they were of information, (verse 22) could have been so ignorant of the nature of christianity. Had St. Peter been bishop there, they would doubtless have applied to him and been instructed. The notion then that the church of Rome was founded by St. Peter, and is in consequence the mother and mistress of all christian churches, with all the vain pretensions built upon that notion, must fall to the ground.

F I N I S



